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COMP

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

- A Charter for Crisis Christianity
- How Fares the Cause Of Evangelical Radio?

OFFICIAL NAE ORGAN

Readers Say—

"Strictly Legal"?

To the Editor:

We were much interested in your editorial of Nov. 1 entitled "A Plea for Christian Moderation in Desegregation" and your very fine attitude in regard to the Christian and social principle involved.

We, too, "cringed when the National Council of Churches commended President Eisenhower's handling of the Little Rock crises." Although we are members of a church which is a part of the National Council of Churches we cannot go along with many of the things they are doing. However, we take exception to your statement that "He was unquestionably right from a strictly legal viewpoint." There are many outstanding authorities who consider that he violated our Constitution of the USA. I'm enclosing a copy of David Lawrence's editorial in the *U. S. News & World Report* of Sept. 13, 1957. We would also refer you to the editorial of 9/27/57 entitled "There Is No Fourteenth Amendment." Also editorial of Oct. 4 of the same magazine, entitled "Illegality Breeds Illegality."

Senator Richard Russell and many outstanding lawyers do not believe that the President of the USA had authority to send paratroopers into Arkansas, a sovereign state, particularly without any request of the Governor of the Arkansas Legislature. The 1954 (May) decision contradicted and cancelled 87 years of the decisions of the Court previously held. By the 1954 decision the seven points of Communism regarding race relations were put into effect in the USA.

Read the *American Mercury's* "What's Wrong With the Supreme Court?" also Myron C. Fagan's new book "Impeach Supreme Court Justices," and "The Lowdown on Little Rock" by Joseph Kamp, longtime student of Communism in the USA and noted defender of Constitutional government.

I think there is considerable disagreement as to the President's being "right from a strictly legal viewpoint."

ELSIE F. MCCULLOUGH

Detroit, Mich.

To the Editor:

Thank-you for the timely editorial on *Desegregation* in the Nov. 1 issue. I agree wholeheartedly.

ROGER C. CRENSHARD

Seattle, Wash.

"A Catholic Book"?

To the Editor:

I am happy to say that in the past I have become acquainted with your magazine, *Action*. I would like to congratulate you on your Statement of Faith and its sound doctrine based upon the teachings of the Lord Jesus Christ.

You have probably seen the articles on "the Bible a Catholic book" which have been appearing in several magazines. I am sure that if you will read far enough in the Holy Bible you will find that it is God's Holy Word, and that it was given to the world by God through inspired men—not for a certain tribe or race of people nor for only one certain faith, but to the *world*. I am not saying that the Bible is not for the Catholic church, but I will say that if they wish to claim it they should *read, preach, teach and proclaim it* more fully. God gave His Word through first century Christians, not monks of the Roman Catholic Church.

TRUMAN DENTON

Huntington, Ind.

Fundamental Issues

To the Editor:

I was much interested in your editorial "Dare We Renew the Controversy?" As I see it the "controversy" is on the other side. These liberal brethren have steadfastly "watered" the great truths of the Scriptures, and gone even to the extent of trying to prevent the message of the Cross being broadcasted over the radio and, I understand, over the television also. If standing firm on the essential principles of faith in Jesus Christ and His great Gospel of Redemption is a "renewal of the controversy" then let us have the "renewal."

Your splendid article, "Dare We Renew the Controversy," so carefully written, was most excellent. It was "Fundamentalism" at its best. But as a glaring example of Fundamentalism of another sort consider the attacks and denouncements on Billy Graham when he was conducting that marvelous campaign in New York. Those who spewed their theological criticisms upon Billy proudly proclaim themselves as "Fundamentalists," are continuing their attacks, even teaching their "'creed" to college students and proclaiming they are doing God's service! If that is "Fundamentalism" I want none of it. They should read Matt. 7:1, Rom. 14:13, etc.

I wonder why our Fundamentalist press has, apparently, "eased off" proclaiming the near coming of our Lord, when the evidences of His coming are so plainly recorded by the Prophets, and by our Lord Himself. We see the whole world preparing for war, and our Nation especially marked for attack. Should not the godly Fundamentalists of today make a restudy as to who are "the mountains of Israel" (Ezek. 38:8), and "my people of Israel" (Ezek. 38:16?). These two chapters surely need, today, utmost attention! Billy Graham, I believe, has been sent of God to warn the people of their sins, and other godly evangelists are doing the same. But sin in all its ugly forms is increasing despite all our law enforcers can do! Are not "troublous times" just ahead? Matthew 24 and Luke 21 should be made known to the people!

HENRY P. PORTER

Wolfeboro Falls, N. H.

FRONT PAGE.—"Time marches on." This issue marks the close of 1957 and the beginning of 1958. Significant articles by Dr. Murch (p. 7) and Dr. Bertermann (p. 3) on the signs of the times should be read by all evangelicals. —*Harold M. Lambert Photo.*

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Action

United Evangelical Action

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111 East Fourth St.
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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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A CHARTER FOR CRISIS CHRISTIANITY

What is the evangelical testimony and strategy for a perilous world now the battleground of titantic forces?

By E. R. BERTERMANN*
President National Religious Broadcasters, Inc.

DURING recent weeks our newspapers have carried the startling stories of Sputnik I and Sputnik II circling our globe at an elevation of hundreds of miles.

These startling developments have caused widespread alarm in the United States and reminded us that we live dangerously in a perilous world, now the battleground of two titanic military powers. They have brought us up sharply against the earnest necessity of assessing ourselves and our opponents more realistically.

Like the finger of God, Sputnik traces its way across the whole breadth of our continent in ten dramatic minutes. Yet most of us see not His finger, but merely the hammer and sickle on the Red Field of the Russian flag. This scientific break-through has been achieved by a country under the control of godless men who recognize that the Church is in the center of opposition to their dreams of world conquest. May mankind never become guilty of the insolence for which the builders of the Tower of Babel were punished. Already the newspapers have carried accounts quoting certain Russian leaders to the effect that they do not need God to place the stars in their sky; they will fix their own in the firmament of the heavens!

We have been humiliated by Sputnik, but not humbled by our sin; frightened, but not fearful of the final judgment. We have scurried back to laboratories and launching pads, but not to the Lord. We need weapons, it is true; but more desperately we need the protecting shadow of the Almighty's everlasting arms!

The opening verse of God's inerrant Word still calls out: "In the beginning God created the heaven and the earth." And that same Almighty Lord, who holds in His hands all power in heaven and in earth, still thunders forth: "The fool hath said in his heart, There is no God." "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Nothing can be accomplished outside the grace of God, and we must lean more heavily on Him than ever before. We have the specific promise of God that nothing will prevail against His Church. Eternally enthroned beyond the starry firmament of the heavens, He directs all things to the glory of His name. We can look to Him, even beyond space, for the guidance, help and comfort we need.

Yet, this latest scientific marvel is only one in a long chain of startling scientific advances which have marked this twentieth century.

If you and I had sat down twenty-five short years ago, in 1932, and tried to predict the changes to come in the ensuing quarter century, how many of these would we have guessed:

Cars on the road: 1932—21,000,000; 1957—55,000,000.

Passenger car travel: 1932—200 billion miles; 1957—600 billion miles.

Surfaced roads: 1932 — 700,000 miles; 1957—2,000,000 miles.

Average workweek: 1929 — 44.2 hours; 1932—40.5 hours.

Gross national product: 1929—103.8 billion dollars; 1957—424 billion dollars.

Average hourly earnings in manufacturing: 1929—57 cents per hour; 1957—$2.05 per hour.

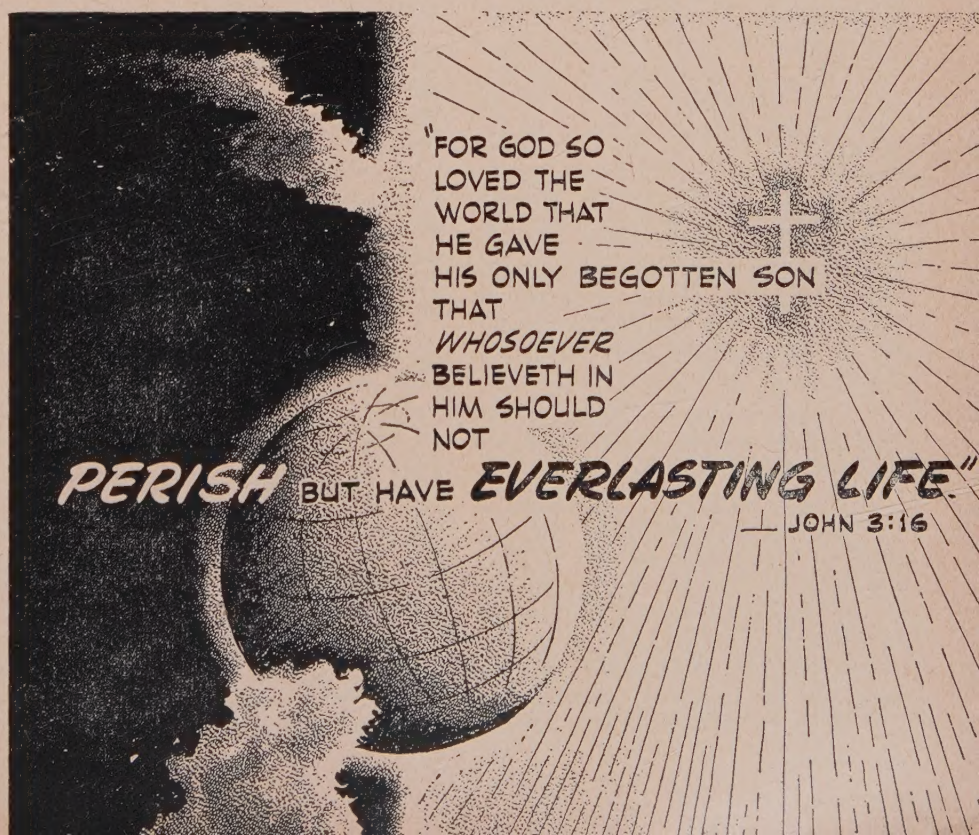
Value of the dollar: 1929—$1.00; 1957—64 cents.

Life expectancy (white males at birth), 1932—58 years; 1957—68 years.

Employment: 1929 — 48,000,000; 1957—65,900,000.

Typical stock prices (adjusted for stock splits and dividends):

1929 peaks and last available quo-



* An address delivered at the annual convention of the Midwest Region, National Association of Evangelicals, in Moody Church, Chicago, November 7, 1957.

tations for 1957: Standard Oil of New Jersey, 12⅜—68⅝; Dow Chemical 4½—62⅛; International Business Machines, 15⅞—297½.

And note these developments that affected your life during the twenty-five year span: Splitting the atom, commercial TV, drive-in movies, big-screen movies, regular transatlantic and transpacific air services, helicopter flight, split-level houses, modern shopping centers, discount houses, parking meters, major league night baseball, nylon, Acrilan, Dacron and other synthetic fibers, streptomycin, aureomycin and other wonder drugs, Salk vaccine, heart surgery, tranquilizing drugs, anti-t.b. drugs, 30-year amortized mortgages, electronic calculators, jet airplanes, freezer-food plans.

Events to Be Eclipsed

Some months ago Brigadier General David Sarnoff, President of the Radio Corporation of America, was honored at a special dinner in New York's Waldorf Astoria Hotel, celebrating the fiftieth anniversary of his association with RCA. General Sarnoff first of all expressed his appreciation for the three "fiftieth anniversary gifts" which he had requested five years previously from his laboratories, and which were unveiled on the evening of the dinner: A magnetic tape recorder for both black and white and color television; an electronic air conditioner without any moving parts; and an electronic amplifier of light. Then, however, General Sarnoff continued: "However impressive the events that filled the last fifty years, or even the last century, I am convinced that they will be eclipsed by the events of the next twenty years." And then he proceeded to make a series of predictions for the twenty years ahead. Among them are the following:

"1. *Nuclear energy*: . . . Nuclear energy will be brought to a practical state of peace-time usefulness, not only for industry but for planes, ships, trains and automobiles. Direct conversion of atomic energy into electricity—a principle already demonstrated experimentally by RCA—will be a fact. . . .

"2. *Solar energy*: The energy of sun rays will be effectively harnessed and in world-wide use . . .

"3. *Communications*: Television, in full colors, will be completely global so that man will be able not only to speak and hear all around this planet but to see the entire world in natural colors. Individuals will be able to hold private two-way conversations, and see each other as they talk, regardless of the distances separating them. Moreover, the beginning will have been made in the automatic and instantaneous translation of languages, enabling people to understand one another at once across the barriers of Babel.

"4. *Transportation*: Jet propulsion and rocket-type vehicles, using nuclear fuels, will travel as high as 5,000 miles an hour with greater safety and comfort than today's aircraft . . . Guided missiles will transport mail and other freight over vast distances, including oceans."

After having made this series of predictions regarding scientific and material advances, General Sarnoff thereupon concluded with an expression of his views regarding such subjects as Communism, people's capitalism, living standards, education, entertainment, government and war.

And finally he concluded with an Observation Number 20 on the subject of science and religion: "As a reaction against current cynicism and materialism, there will be an upsurge of spiritual vitality. The gradual elimination of physical hungers will deepen the more elemental hunger for faith and salvation, for age-old values beyond the material and temporal that gnaws at the heart of man."

There is, indeed, an age-old and elemental hunger for spiritual values in the heart of man. General Douglas MacArthur in his memorable address before the joint Houses of Congress, asserted: "The problem basically is theological and involves a spiritual recrudescence in the heart of man which will parallel our almost matchless progress in science and material affairs." . . .

What are conditions in this richly blessed land, endowed by our Creator with a mightier outpouring of His benedictions than any other nation in human history?

On September 26, Doctor J. Edgar Hoover, head of the Federal Bureau of Investigation, issued his semi-annual crime report for the first half of the current year 1957. In summarizing his observations, Doctor Hoover declared:

Our Moral Debacle

"More major crimes occurred in the United States during the first half of 1957 than in any like period in the past. Police reports reflecting an 8.4 per cent increase brought the national total of major crimes to 1,399,670 at the midyear point.

"By June 30, the estimated total criminal homicides and assaults, robberies, burglaries, and other thefts exceeded the average for the preceding five years by 24.4 per cent.

"Increases occurred in all crime classifications of the part I (Major) classes, and particularly noteworthy is the fact that robberies increased for the first time since 1954." . . .

We praise God for the fact that our generation, perhaps more than any other in American history, has witnessed a spiritual upsurge in this divinely blessed land. During the first days of September the National Council of Churches issued its 1958 *Yearbook of American Churches*. It reported that church membership of all faiths soared to 103,224,954—a 3 per cent gain in 1956, nearly twice that of the estimated 1.7 population increase for the year.

A Spiritual Upsurge?

This means that 62 per cent of Americans of all ages are members of a church or synagogue. In 1800 only 6 per cent of the nation's population belonged to any church. In 1850, the figure had risen to 16 per cent; and in 1900 to 36 per cent.

Sunday School enrollment was reported at 39,904,033, a 2½ per cent increase, local congregations rose by 3198 to 308,647, and there were 235,100 pastors with charges, up 13,000.

New church construction topped the previous year by $40,000,000 for a total of $775,000,000. All these were record figures.

Recently the Department of Research and Survey of the National Council issued its figures regarding church giving and reported: "For the first time in history total giving by churches in the United States has passed the two billion dollar mark. Contributions for all purposes totaling $2,041,908,161 were reported this year by 52 Protestant and Eastern Orthodox church bodies, for an all-time record.

"Compared with 1956, congregational expenses of the 41 bodies increased by 10.4 per cent while benevolences showed a gain of 7.5 per cent over the 1956 total.

"Per-member giving is also up. The average in the 41 bodies showed a new high of $56.74 compared to $52.88 last year. And all 52 bodies reported a total of $68,609,916 given for missionary work in foreign lands.

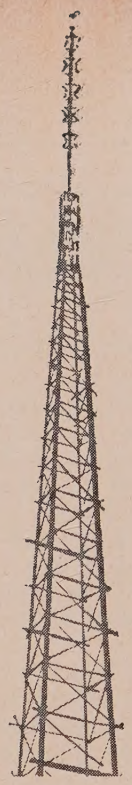
While we praise God for these startling advances and would not in any way seek to minimize these blessings, we dare not lose sight of the fact that membership in any kind of church,

(Continued on page 19)

How Fares the Cause of EVANGELICAL RADIO?

Why there is increasing concern for the future of paid gospel broadcasting in the USA

By GLENWOOD BLACKMORE



THERE IS increasing concern regarding the future of evangelical radio and television broadcasting as the New Year dawns.

Some evangelicals are laboring under the erroneous idea that "all is well' since the tremendous demonstration of evangelical solidarity and cooperation in Washington a year ago when the National Religious Broadcasters, Inc., met in annual convention.

All is not well with evangelical broadcasting. The announced policy of the Broadcasting and Film Commission of the National Council of Churches in favor of "free" or "sustaining" time and against the "sale or purchase" of time for the broadcasting of religion* is being promoted vigorously and effectively especially at the local level.

The Washington convention succeeded in bringing together practically all of the major evangelical broadcasters in America and top executives of the NARTB and the major networks. As a result, the NCC drive was halted (not stopped) at the national level.

At the local level the battle is still on. The National Council of Churches is slowly but surely extending its vise-like control over State Councils and local Councils of Churches. By an elaborate system of inter-related committees national policies are being implemented at the local level. This is a new development. It was not true of the old Federal Council of Churches or of the NCC in its initiatory stages. It is increasingly true today.

In radio and television, local Council committees are swinging into action to get local station managers to adopt a "free" or "sustaining" time policy with respect to religious broadcasting. The constituent denominations of the NCC often have the largest and most influential churches in the local community. Their pastors and key laymen are in position to make the contacts necessary to kill evangelical broadcasting.

Here is the propaganda pattern:

(1) Local churches are objecting to the "commercialization" of religion by the sale of time.

(2) There are too many "religious hucksters," "religious exploiters," "faith healers," and "cultists" on the air. The only way to control this situation is to put Protestant time in the hands of the Council of Churches.

(3) Paid-time broadcasters do not represent "the theology or worship practices of the main body of the American people."

(4) The NCC represents within its membership all the "cooperative," "substantial" and "trustworthy" elements in Protestantism. Local representatives of the NCC should be given priority in the allocation of radio and television time.

(5) The local Council of Churches or ministerial association should be consulted and should have the right to OK all religious programs other than Roman Catholic or Jewish.

(6) Local stations "should have a policy in line with that of the Federal Communications Commission, the National Association of Radio and Television Broadcasters and the National Council of Churches," i.e. "no time sold for the broadcasting of religion," "free time available through authorized Protestant officials."

In the absence of any information to the contrary local station managers and some chain station managers are adopting the "all sustaining time" policy and eliminating all evangelical paid-time programs.

It might be interesting to spot check a few specific cases of this effort to kill evangelical broadcasting—

In Danville, Illinois the First Baptist Church, for 102 years a leader in the religious life of the community, was branded as "non-cooperative" by the local ministerial association, and the "good word" was passed on to Station WITY. As a result a fine, years-long broadcasting hour was eliminated.

In Los Angeles, California Station KABC has discontinued all local religious programs in favor of more musical shows. John S. Hansen, general manager, said the action was taken to "improve format" and "develop a larger and more rounded audience."

In Spokane, Washington the "Old-Fashoned Revival Hour" and other nationally-known evangelical broadcasts were dropped "as a matter of financial policy."

In Columbus, Ohio evangelical paid broadcasts were eliminated because of pressures by the Council of Churches which holds that "a disproportionate amount of time in religious broadcasting is given to that type of commercial programming which does not reflect the theology or the worship practices of the main body of the American people."

In Mineola, New York Station

* The Broadcasting and Film Commission of the National Council of Churches on March 6, 1956 adopted an official statement of policy opposing the principle of sale and purchase of time for religious broadcasts.

Most evangelical religious broadcasts in America are on paid time.

The BFC:NCC gave wide publicity to this statement of policy.

The BFC:NCC called upon its constituent communions, councils of churches and councils of church women to use their influence to implement this policy.

For further information see Mr. Blackmore's article, "Shall the NCC Control Religious Broadcasting," in *Action* magazine July 1, 1956.

WKBS adopted a policy whereby all "commercial programs fall into a news and music category" and all "commercial religious programs" were cancelled.

In Los Angeles, California Station KFAC discontinued all religious broadcasts. Caught in the change of policy was one religious program which claimed to be the oldest in the nation, having been launched in 1923. When the pastor carried the case to the Federal Communications Commission, he was rebuffed by the finding that since KFAC was consulting with the Church Federation of Los Angeles in the drafting of its new policies nothing could be done about it.

In Schenectady, New York Station WGY announced that it was dropping paid religious broadcasting because of an "imbalance of fundamentalist Protestant theology" but would continue to provide free time for an "adequate, representative schedule of religious broadcasting," undoubtedly in consultation with the local Council of Churches.

In Boston, Massachusetts Radio Station WMEX cancelled "The Fellowship Hour," a daily devotional program sponsored for more than twenty years by the New England Fellowship of Evangelicals. This was the oldest daily religious broadcast in New England. Other evangelical broadcasts suffered a similar fate in the Boston area.

Such instances could be multiplied by the hundreds in all parts of the nation. Usually there are accompanying denials by the local Councils of Churches that they have had anything to do with the demise of evangelical broadcasting programs.

The truth is that there are more ways than one for the Council's program to be implemented. For instance, the activities of Rev. Everett C. Parker. Mr. Parker is a member of the NCC's Broadcasting and Film Commission and one of the most ardent advocates of its un-Christian and un-American policy. Whenever Mr. Parker crusades for the policy, he denies that the Councils are involved.

Mr. Parker appeared before the Senate Committee on Interstate and Foreign Commerce presenting the policy statement of the Board of Managers of the Broadcasting and Film Commission with an assortment of comments which were his own. At that time he was "director of the Office of Communication of the Congregational Christian Churches."

Mr. Parker told a workshop at the Union Theological Seminary, New York City, that radio-television audiences are fed up with "ready-made intellectual goods" presented over mass media—meaning the network programs of evangelical broadcasters—and proposed that local churches are best fitted to present radio-tv programs based on the "personal experience of the Christian community" — meaning programs processed and approved by local Councils of Churches. Completely by-passing the matter of loyalty to the Word of God and evangelical Gospel preaching, Mr. Parker contended that the time had come for "great sophistication" in the preparation of a variety of religious programs psychologically adequate to meet the needs of a modern age.

Dr. Clifton E. Moore is another zealot who is active in all Council concerns, but never "represents the NCC" when he is attacking evangelical broadcasting. He preached a sermon on religious radio in a prominent LA church last year which was widely disseminated. At that time he identified the purchase of time for the broadcasting of religion with "the commercialization of religion." He further stated that "religious hucksters" and "religious exploiters" can only be eliminated from the networks when they refuse to sell time to any religious group. He stated that only the "substantial" Protestant bodies should be given air time.

Dr. Moore's latest underground attack on evangelical broadcasters is via the organization of an unofficial rating agency. Dr. Moore's agency made a "survey" of the Los Angeles area and "proved" that of 123 religious radio programs only four have ratings of 1.0 or more. Represented in the 119 which failed to "rate" were almost all of the major evangelical paid time religious broadcasts. Dr. Moore's "findings" were given national coverage by all news agencies and made available wherever that sort of propaganda would implement the NCC's policy.

Another clever device employed against evangelicals in the Los Angeles area is the "National Association for Better Radio and Television Broadcasting." It is a California corporation not for profit of rather doubtful origins but it pin points stations and threatens FCC hearings if they carry "fundamentalist religious programs that are inimical to the public interest."

In Oklahoma, by devious means the Oklahoma Council of Churches brought pressures to bear for the introduction of a resolution in the state convention of the radio-television industry proposing the adoption of a policy opposed to the sale or purchase of time for religious broadcasting. The opposition was led by the owner and manager of Station KVOO, Tulsa and the resolution was defeated. Similar pressures are being exerted in other states. The Council's forces are not discouraged by defeats. They expect to keep on keeping on until they achieve their object.

Rumors are rife as this is written that the American Broadcasting Company network may adopt the National Council's policy early in 1958. Two California stations in the network have already refused paid religious broadcasts. They may be pilot tests for definite determination of national policy.

Several small "nets" have swung to the NCC:BFC position. Most notable of these is Westinghouse. Its announced policy is "to broaden the religious service to the people of the local community" which automatically eliminates all paid national religious broadcasts. The Westinghouse move affects Stations WBZ, KDKA, WOWO, KPIX and KEX. In some instances there have been exceptions to the rule where local evangelical pressures have been strong enough.

A representative of the NCC:BFC who was an observer at the Washington convention of the NRB last January was heard to make this remark: "This has been an outstanding achievement for a group of 'country boys,' but if they think that they can stop our program they are badly mistaken. The NCC has the recognized experts in the religious broadcasting field and we have the 'stand-in' with the top policy-making figures in the industry. We are in position to achieve every goal we have set. Just give us time."

It must be confessed that there are a number of weaknesses in the present evangelical set-up to counteract NCC propaganda. At the risk of being criticized, I would like to mention a few—

1. There are still too many national broadcasters who do not appreciate the seriousness of the situation.

2. Quite a number of influential broadcasters still refuse to join the National Religious Broadcasters organization—the only agency that has the potential necessary to win the fight.

3. A few evangelical broadcasters are willing to collaborate with the NCC: BFC despite the fact that its policies, once universally adopted, would sound the death knell of most evangelical broadcasting in the USA.

4. The NRB is hesitant to set up an office in Washington with a nationally-known radio-television expert as full-time executive director and the adoption of a forward-looking policy in programming and clinical services.

5. There is a dangerous hiatus between the national broadcasters and the local or regional broadcasters. They need to realize that they all must "hang

(Continued on page 19)

An Evangelical Look at 1957

Action Editorial

James DeForest Murch

■ AMERICA'S BRIEF period of "religious renaissance" seems to be waning. For several years most of us were encouraged to believe that there was a great turning to God. Religious statistics zoomed to an all-time high and the churches were crowded. Now it is becoming increasingly evident that this was no revival with accompanying humbling of spirit, repentance from sin and transformation of life.

In 1957 the statistics continued to mount. The latest nose-count shows around 103,000,000 Protestants, Roman Catholics, Eastern Orthodox, Jews and cultists in America. Despite the 3,000,000 gain over the previous year churches reported diminished attendance at worship services. Crime, juvenile delinquency, divorce and pagan broadcasts reached new highs.

It is becoming quite clear that the superficial "turning to God" of the past few years is no match for the scientism, materialism, commercialism and paganism that are gnawing at America's vitals. Many churches are filled with worldliness and their pulpits "tickle the ears" of people with an emasculated gospel concerned primarily with "pie here and now."

There is still a yearning for Utopia but it is accompanied by a growing pessimism as to whether this generation will live to see it. Russia's scientific achievements and Communism's encroachments on the traditional preserves of the West cause men to sense instinctively that they are living in a fool's paradise which momentarily could be reduced to atomic wasteland. The modern masses' concept of God is so sentimentally foolish and their ignorance of God's plan for man's future as revealed in the Holy Scriptures is so abysmal that there is little ground for hope. The doctrine of Epicurus, "Eat, drink and be merry for tomorrow we die," is so popular that one wonders whether it presages the destruction of another civilization that God has weighed in the balances and found wanting.

The past year has caused evangelicals to consider more seriously than ever the imminence of Christ's return. The world's spotlight is on the Middle East. All the elements are now resident in the earth for the emergence of antichrist. The Jews are returning to Jerusalem; Israel is miraculously once again a vital part of the family of nations. The Church is being sifted. The grain is being gathered into God's garner and the chaff is ready to be burned.

In the midst of this critical situation Christ-honoring, Bible-believing people are a decided minority, but they are an increasingly important factor in God's plans. The world's hope cannot lie in ecclesiastical establishments such as Rome with all its panoply of pride and power devoid of the living faith and the true piety. Yet Protestantism is witnessing the rise of a vast Super-Church—an ecclesiastical monopoly which takes on more of Rome's characteristics with every passing day. God is calling out His people and this remnant is channeling God's word for this generation in a truly heart-warming way. We rejoice to record some of the victories of the Faith in 1957.

Outstanding among these victories is the New York Crusade under the leadership of Evangelist Billy Graham. With less than seven per cent of Gotham's population Protestant and despite extreme liberals and fundamentalists opposing the campaign, the Lord gave an overwhelming evidence of His blessing in souls reached and saved. The preacher was unswervingly loyal to the Gospel which he declared like God's prophet for these trying times.

Christian theology has been challenged by a restatement of the evangelical tenets in terms which come to grips with modern science, biblical criticism and the ecumenical theology. Leaders of thought throughout Christendom are beginning to have a new respect for historic, supernatural, redemptive, evangelical theology as it is being presented by its competent advocates. *Christianity Today* is spearheading this encouraging movement with admirable strategy.

The National Association of Evangelicals has made appreciable progress in its endeavor to serve as an effective advocate of that type of inter-church cooperation which believes that unity and effective action lie primarily in the realm of "the faith once for all delivered." Its various arms of service have recorded—

The attainment of higher educational standards in evangelical colleges and seminaries.

The rapid expansion of parent-community Christian Day Schools.

The preservation of the rights and privileges of Gospel broadcasters over radio and television stations.

The encouragement of revival through united prayer and evangelistic endeavor.

The expansion of evangelical missions in all parts of the world by unprecedented per capita giving, the dedication of young life and the use of radio, the press and other modern methods of communication.

The development of evangelical welfare agencies in a number of metropolitan areas.

The rebirth of a social consciousness in the application of the Gospel to human needs.

The revitalization of the American Sunday School through conventions, clinics, conferences and the development of an effective methodology based on a distinctly evangelical philosophy of education.

An aggressive program of united action in such fields as religious liberty, civil rights and city planning.

Space fails us to point these generalities. A study of the news pages of *Action* magazine for 1957 will reveal a wealth of examples to verify our statements.

Evangelicals in all areas of Protestant church life in America are slowly but surely beginning to realize that the NAE is their one best means of achieving that solidarity and mutual helpfulness which make for effective evangelical action.

The World Evangelical Fellowship has taken advanced ground in its new program which gives greater autonomy to national and regional groups. The American section has worked out more satisfactory relations with the NAE. Plans for the next world gathering are being completed.

Evangelicals need to evaluate their rich opportunities in these crucial times and plan boldly to lay hold on the promises of God. Great things can be done in His strength. The situation calls for humility, self-searching, a restudy of God's Word, a more effective prayer life and the presentation of the Gospel in such ways as to meet the needs of mankind in this modern world.

Tensions in Colombia

The political situation in Colombia is showing more tensions than at any time since the overthrow of the Rojas government last May.

Until recently there had been general agreement between the liberal and conservative parties that they would mutually support one candidate, Guillermo Leon Valencia, for the 1958 elections. The former government had been overthrown when it appeared that General Rojas Pinilla would amend the national Constitution to make it possible for him to retain the Presidential office after 1958. General Rojas is now in exile in Spain.

Colombia is now under the leadership of a five-man military junta which has been attempting to maintain peace and stability until the elections and the emergence of a new government. However, there is a growing split in the conservative party, mainly caused by the return of another former Colombian president, Laureano Gomez.

At the same time there is increasing guerilla activity in some of the outlying areas. It is commonplace for as many as 30 or 40 people to be killed in one raid. In the province of Valle alone more than 700 peasants were killed during the past six months. Most of this guerilla warfare is an aftermath of tactics used by President Rojas, who relied on guerilla-type supporters to put down any political opposition in these outlying districts. Retaliation is now the order of the day.

General Rafael Novas Pardo of the Colombian Army recently stated that more than 280,000 peasant people were killed in the political strife since 1948. All these tensions, particularly the guerilla conflicts, have a bearing on the religious situation. Not that the evangelicals take a political position; they almost universally stay out of the political field. But there is a constant danger that the Protestants get caught in the political crossfire, or that they are discriminated against in association with political moves of one sort or another.

Repressive treatment of the Protestant minority often becomes a pawn which can be maneuvered so as to buy the favor of the hierarchy of the State church, which is deeply involved in the political situation. On the other hand, Colombian officials recognize that repressive measures against Protestants, if they are too severe, sometimes reflect on their position in foreign affairs and give the country an unsavory reputation in international affairs. For example, most cases of repressive legal action are totally out of line with the Declaration of Human Rights of the United Nations.

Recently the guerilla warfare has been used as an argument for keeping the churches in the Catholic "mission territories" closed, for fear that the opening of them would turn the political strife against the Protestants.

The very use of the argument shows the tragic condition of religious liberty in Colombia. Justice, law and order are not the criteria which govern official actions. The controlling factor is perpetually the political situation. The fact is that the evangelical minority has already borne persecution and oppression associated with the political conflict, and it would be hard to demonstrate that this would be increased by the opening of the chapels, unless the Roman priests in those areas deliberately set the guerillas against the evangelicals.

NAE Office of Affairs, Washington, D. C.
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Underlying the whole situation is evidence that the Roman Catholic Church, as an influence in Colombian society, has failed to bring about the respect for legal democratic procedures which is necessary for stability and order. As a result the Colombian people suffer, both economically and politically.

Some observers have concluded that the Roman Catholic Church will have to modify or alter its position in Colombia. The Hispanic American Report, published by Stanford University, summed up the Colombian situation: "In the course of the recent anti-dictatorial reaction, the (Roman Catholic) clergy gained strength, thanks to the democratizing attitude with which it sought to erase the dissatisfaction produced both in domestic and foreign public opinion by its record of nine years of collaboration with tyranny, and its inquisitorial moves against Protestantism."

Let it simply be added that at the present this "democratizing attitude" is not particularly in the foreground of the prevailing attitude of the Roman clergy.

What Price Allies?

It is common knowledge that the contemporary foreign policy of the United States revolves mainly around one problem, communism. Economic, military and diplomatic relations are all approached in light of the effect which they will have on the East-West power relations. Everything possible must be done to show the neutral and border nations that their source of hope is in the West. Conversely, nothing can be tolerated which would involve the slightest tendency to disrupt the close ties among the "free nations" of the West.

There is no problem whatever in seeing the reflections of this basic principle in every segment of U. S. foreign policy. And there is agreement that the policy, in its basic form, makes common sense. Each of the policy sections of the Department of State must apply the rule according to the facts of the situation in its region of specialty. Then in turn, each of the "desks" must focus the rule on the conduct of diplomatic relations with the country which it specifically covers. Thus it becomes a primary point of concern in the development of policy toward each of the countries and areas with which we have diplomatic relations of any kind.

The problem comes in determining exactly the priority with which to apply the rule. To what extent should it dominate our other interests in a particular area? And should other problems be swept under the rug in deference to the development of friendly relations among the nations of the West?

Let us be more specific. Applying the general rule to the stance of our policy toward Latin America, would it be the part of wisdom to minimize the difference in religious outlook simply to present a united front against communist atheism? Evidently some of our diplomats think so. Take the following two paragraphs from a recent speech by a top-ranking State Department official:

"Latin America is many times blessed. Its greatest blessing beyond any question is the spiritual storehouse on which its people can draw. The faith is deep and direct. For generations they have turned to God for strength and sustenance. They are doing it now. They will do it in the future.

"I cannot exaggerate the importance of this great spiritual asset to the Free World. Faith there is to withstand adversity but, more important, their faith is a positive, dynamic force against godless communism at this critical juncture of the world. We fortunately have it also here in the United States. It is precisely this common denominator of spiritual faith which binds the United States and Latin America most closely together. We must never lose sight of that truth in the conduct of our affairs with our neighbors."

The above statement was made by an active Protestant churchman and not, as some would guess, by a Romanist. It was probably uttered with certain mental reservations on the part of the speaker, and undoubtedly it would be defended on the ground that it is better to approach the problems of religious differences in a basic atmosphere of common interest rather than mutual hostility. But an overloaded emphasis in this direction always involves the hypocritical pretense that the religious differences do not exist. Thus the dirt is swept under the rug. And when dirt is discovered under the rug it can be more damaging, because it reveals a point of character which is not easily lived down.

For the most part it has been U. S. policy to steer clear of direct involvement in religious affairs in other parts of the world. In most instances this can and should be the policy because the problems are basically the internal affairs of other nations. And certainly nobody would seriously suggest that the U. S. government should undertake the task of rearranging the religious affairs of other nations.

But one further consideration needs to be introduced. The U. S. has declared itself on the side of freedom—not only free nations but free people. Can the immense problems of religious freedom in Latin America be written off so easily? Will we so easily succumb to the argument of religious

(Continued on page 19)

"The Quest and Character of a United Church." Winfred Ernest Garrison. 238 pp. Abingdon. $3.50.

"All those who regard Jesus as Lord are actually members of His Church and are within the one brotherhood and fellowship, and . . . all other arrangements and relationships among individuals and groups are secondary to this dominating truth and should be designed in the light of a vivid realization of it" (p. 6). Thus the author seeks to elaborate a doctrine of unity that he feels is not so radical as it may sound, but one finds that it includes an interchangeable membership ("a member of any congregation must upon application be acceptable as a member of any other congregation without tests or conditions other than evidence of his previous membership" p. 223), an interchangeable ministry, no creedal or doctrinal test other than the declaration that "Jesus is Lord," liberty and variety in the use and interpretation of the sacraments, and equal freedom for various forms of worship (p. 225). Half of the book deals with the historical background to ecumenicity.

"Revelation Twenty; an Exposition." J. Marcellus Kik. 92 pp. Presbyterian and Reformed. $2.00.

The author tries to make out that the first resurrection is that of the soul in conversion, corresponding to the first death (spiritual), and that the second is that of the body. The saints are reigning with Christ on earth now and the thousand years is "no different than stating that the Romans ruled over the world for many centuries" (p. 52). This is a careful exposition of the passage but the results are not going to be accepted by many. Kik speaks disparagingly in places of the amillennialists, but his own position is certainly not a true millennarianism

Like the amillennialists, he fails to analyze properly the rhetorical-historical situation in verses 4-8 particularly in which we have a pattern of prophecy that corresponds to a broad use of this phenomenon in the Bible. In this pattern there are four elements: vision (or some form of revelation), interpretation, prediction, and fulfillment. In Revelation 20:4-8 this pattern is defective in that the interpretative element is omitted. But the reason is obvious—we see one thousand years in the vision, and the same thousand years in the prediction. There is nothing to interpret in this case! In the case of Joseph's and Pharaoh's dreams, for instance, the identity of the objects changed between the vision and the interpretation, but there are two things to be noticed in this pattern of prophecy as it develops in nearly every place in Scripture where it appears. First of all the number involved never changes, and secondly the identity of the object does not change in the last three elements of the pattern. Anyone who denies a literal thousand years in Revelation twenty flies directly in the face of the analogy of Scripture at this point, and the burden of proof is on him to show why the thousand years in the fulfillment of Revelation twenty will not be a thousand years as it is in both the vision and the prediction.

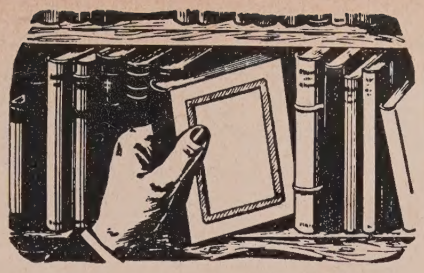
"All the Plants of the Bible" Winifred Walker. 244 pp. Harper. $4.95.

The first question that one wants to ask about this book is, What does it have that Moldenke's recent volume on the plants of the Bible does not have? The answer is that Moldenke's book was descriptive and very scholarly, while this one is artistic and illustrative. Mrs. Walker is an artist, and all but four of her paintings were from life. The illustrations in this volume are all full-page and on the opposite page in the descriptive text telling of the growing habits and use. Beneath the picture are the Latin, English, Greek, and Hebrew names. Five years of research went into this set of pictures.

BOOKS RECEIVED

"The Gist of the Lesson, 1958." Edited by Ralph G. Trumbull. 160 pp. Revell. 75c. Founded by R. A. Torrey, this pocket commentary on the International Lessons is in its fifty-ninth year.

"Christian Social Responsibility, a Symposium in Three Volumes." Edited by Harold L. Letts. Muhlenberg. $5.50. Fourteen lengthy essays make up this symposium. The authors are pastors, professors, and church leaders who have made a careful study of Christian social philosophy and practice. Volume I is on "Existence Today," II on "The Lutheran Heritage," and III



BOOK SHELF

Conducted By

ARNOLD D. EHLERT

on "Life in the Community." Indexes to each volume make this a useful basic treatise for study groups and for church libraries.

"Messianic Prophecy in the Old Testament." Aaron Judah Kligerman. 155 pp. Zondervan. $2.95. This summary volume by the president of the International Hebrew Christian Alliance is significant because of the broad insight the author brings to it out of Hebrew literature, as he had studied for the Rabbinate.

"The Story of the Cross." Leon Morris. 128 pp. Eerdmans. $2.00. Here is a series of seven lenten meditations on Matthew 26-28 that is characterized by a deep devotional appreciation of the significance of the cross. The author is one of Australia's most brilliant evangelicals, and has been associated with the I.V.F. as a travelling fellow.

"Man at His Best." Leonard H. Cochran. 174 pp. Abingdon. $2.50. Fourteen messages on the Christian life by the pastor of Mulberry Street Methodist Church, Macon, Ga., a graduate of Asbury College. The first half is about Jesus and the second half about man. A high standard of spiritual achievement is held out as our privilege and duty.

"The Face of My Parish." Tom Allan. 120 pp. Harper. $2.00. One of the supporters of Billy Graham in Scotland writes of the campaign in his own church toward expansion outlining the work of the membership in evangelism and group action. One might call this a treatise on the psychology and practice of church work.

". . . And God Cares for Me." Alverta Breitweiser. Unpaged. Warner Press. $1.50. Drawings and photographs done in a brown tone make this an attractive book for the child of seven to nine. Nature is drawn on for illumination of the truth.

"A Time Apart: Daily Devotions for Young People." Virginia Ely. 188 pp. Revell. $2.50. To make this different from other daily devotional books the author has inserted three lines at the end of each exercise for friends to write in their names if they have birthdays on that date, and the space is headed, "This is my birthday: pray for me." The quotations are widely selected.

"Behold God's Love: Devotional Readings for a Year for Junior High Young People." Hazel Mason Hadley. 239 pp. John Knox Press. $2.50. The author has been affiliated with three of the major denominations and has traveled extensively. Most of the material seems to be her own, but she has collected thoughts widely and exhibits an enriched mind and heart.

"How to Succeed with Your Home Department." Henry Jacobsen. 48 pp. Scripture Press. 60c. One of The Successful Sunday School series.

"The Christian and the Movies." Stephen W. Paine. 79 pp. Eerdmans. $1.00. The author is President of Houghton College.

"It's Fun to be Nice." Wanda Bell; pictures by Bera Gohman. Unpaged. Warner Press. 75c.

"When I Pray: Prayers for Little Folks." Olive W. Burt; illustrated by Vera Gohman. Unpaged. Warner Press. 75c.

"117 Ways to the Mission Field." Mel Larson. 344 pp. Christian Service Foundation, Moline, Ill. $3.00. The author is a member of the Board of Foreign Missions of the Evangelical Free Church of America. He surveyed 117 missionaries on the field as to the call, decision, preparation, and age of conversions, and presents here largely in their own words this very valuable and interesting information. We learn that ninety per cent of these missionaries were converted before the age of twenty. Only ten of them were children of missionaries. This would make an excellent missions study book, and the publishers plan a 75c paper edition also.

"God With Us; a Message for Christmas." J. B. Phillips. (12) pp. Macmillan. 35c. Plea for a joyous but real observance of the season.

"Marriage, Divorce, Remarriage." Report of Joint Committee on Marriage-Divorce-Remarriage, Particular Synods of Chicago and Michigan. 24 pp. Reformed Publications, 1819 Newton St., S. E., Grand Rapids, Mich. 30c. Probably every pastor will want a copy of this study of church doctrine and recommended practice in this difficult field.

"The Lord's Prayer." Henry Bast. 71 pp. Church Press, Grand Rapids. $1.50. Eight sermons on the great passage in Matthew 6. The author is a professor in Western Theological Seminary, Holland, Mich.

"Journey into Mission." Philip Williams. 180 pp. Friendship Press. $1.25. This is the "diary of a young missionary who spent five years in Japan" and "reveals opportunities and problems a Christian missionary faces in lands abroad" (p. ix).

"Arnold's Commentary on the International Sunday School Lessons, Uniform Series for 1958." Benjamin L. Olmstead. 286 pp. Light and Life Press. $2.25.

"Peloubet's Select Notes on the International Bible Lessons for Christian Teaching, Uniform Series, 1958." Wilbur M. Smith. xv, 455 pp. Wilde. $2.95.

"The Gospel According to Jesus." Ted Hightower. 160 pp. Revell. $2.50. Studies in the teachings of Jesus on the major doctrines of the faith as unfolded in the Gospels. The author is pastor of St. Paul Methodist Church, Louisville, Ky.

"Prison is My Parish." Park Tucker, as told to George Burnham. 191 pp. Revell. $2.95. The fascinating story of the chaplain of the Atlanta Penitentiary. Some individual stories of conversion and reclamation among the prisoners are related. Over 2,000 prisoners have graduated from a Bible course prepared by the chaplain.

"The Christian's Daily Guide." William S. Deal. 100 pp. Baker Book House. $1.00 A pocket devotional guide for every day in the year.

"Ten Pastors Speak for Personal Evangelism." Edited by Claude Bunzel. 136 pp. Twentieth Century Evangelism, Box 345, Pasadena, Calif. $1.50. These ten messages come out of local situations where souls are being won to Christ.

"The New Testament." Self-pronouncing edition. 334 pp. Moody. 35c. A good readable paper-bound edition.

"The God of All Comfort." Hannah Whitall Smith. 253 pp. Moody. 79c. Reissue of a charming work by the author of **The Christian's Secret of a Happy Life.**

"Silver Threads." Robert Parsons. 64 pp. Moody. 60c. A collection of poetical and prose pieces dealing with the declining years of life. The author is Director of Programs at Radio Station WMBI, Chicago.

"Outline Study of the Bible." William Evans. 155 pp. Moody. 50c. This much used series of outlines is available here in paper as one of the Moody Pocket Books.

"The Triumph of John and Betty Stam." Mrs. Howard Taylor. 160 pp. Moody. 50c. Paper-back edition of the famous classic.

"Faith's Checkbook." Charles H. Spurgeon. A little known daily devotional book of the great master. 188 pp. Moody. 50c.

"Borden of Yale." Mrs. Howard Taylor. 256 pp. Moody. 79c. This inspiring and challenging biography of a great Christian has remained one of the favorites of young people.

"The True Vine." Andrew Murray. 127 pp. Moody. 35c. Meditations for a month on John 15:1-16. One of the Colportage Library volumes.

"The Book of Ezekiel. Vol. 2, Chap. 25-48." Julius A. Bewer. 83 pp. Harper. 95c.

"The Things We Know." Oswald J. Smith. 128 pp. People's Press, Toronto. $1.00. Messages on some miscellaneous subjects and half a dozen or more on the cults.

"Quiet Moments With God." Mary Lillian Miles. Unpaged. Light and Life Press. $2.25. A book of devotions for the family or for individual use. There are enough here for about eight months.

"Share My Pleasant Stones." Eugenia Price. 384 pp. Zondervan. $3.00. Daily devotional thoughts for the entire year. There is a directness and a uniqueness about these meditations that made them a little different from other books of this kind.

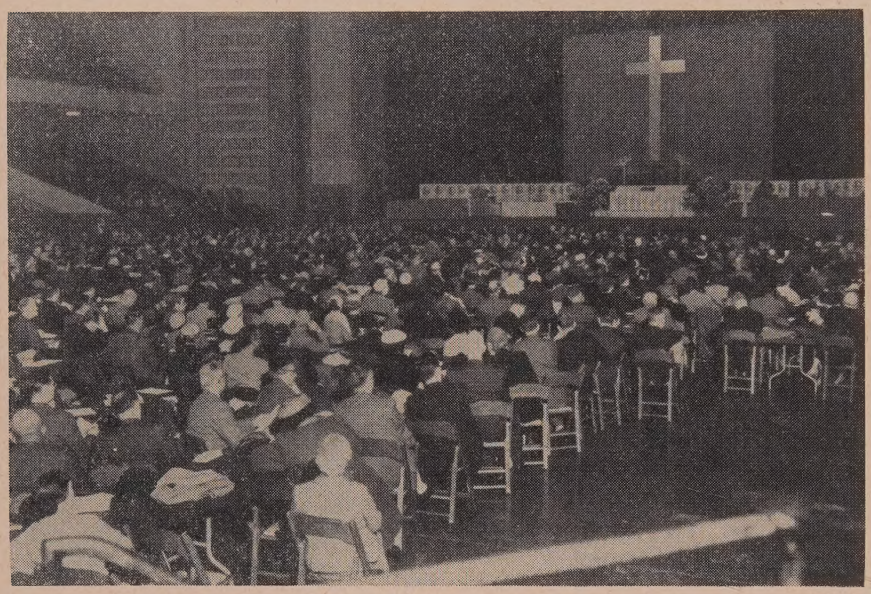
"Pastoral Prayers for the Church Year." Samuel J. Schmiechen. 144 pp. Abingdon. $2.00. A wide selection of prayers for pulpit use classified by occasion and subject.

"He is Risen." Harold Paul Sloan. 186 pp. Light and Life Press. $2.00. A reissue of a strong apologetic for the resurrection of Jesus. Sloan has seen half a century of service in the ministry and is known as a fearless campaigner for the truth.

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE



TRIENNIAL GENERAL ASSEMBLY of the National Council of Churches in session at Saint Louis, Missouri. Scene at public meeting in Kiel Auditorium.

Fourth General Assembly National Council of Churches

■ THE GIGANTIC and rapidly-growing Super-Church organization called the National Council of Churches of Christ in the United States of America opened its fourth General Assembly in Saint Louis, Missouri with imposing panoplied ceremonies approaching the best that Rome can stage.

There were exactly 2,057 officers, voting delegates, alternates, consultants and staff members representing 34 denominations at Saint Louis. The machine ground out triennial reports on 75 departmental programs which were reviewed by 21 main committees, 60 sub-committees. Scores of resolutions were debated and many strategic policies and programs were hammered out behind the scenes.

Seen from a spectator's seat in the vast Kiel Auditorium, the Assembly presented 22 major speeches, many of high order; soul-lifting music, mostly classical; and cold but liturgically-correct worship services to fit each occasion. There was absolutely nothing thrillingly spiritual about the Assembly. Everything was done according to pre-ordained plan. A curious flatness persisted throughout the vast auditorium which could have accommodated a convention many times the size.

Strangely enough retiring President Eugene Carson Blake in his opening message dwelt on the "lack of faith in one another" which prevails in the churches. He said no one is shocked by "duplicities" and "hypocrisies" in politics. But, he added, skepticism and hypocrisy also appear with "blighting and crippling effects" in our churches and in the National Council of Churches of Christ.

"There is distrust between ministers and laity—the distrust goes both ways," he said, "There is distrust between ecclesiastical officials and ordinary pastors—the grassroots and the 'hierarchies.'

"There is distrust of our conservative constituency by the liberals, theological and political and the opposite. There is distrust between North and South, Eastern seaboard and Middle West, between white and black, between thinkers and doers, activitists and mystics, catholic and evangelical, liturgists and free worshippers, rich and not so rich, managers and laborers, owners and wage earners, old and young, men and women."

New Emphasis on Theology

Dr. Blake pleaded for a latitudinarian policy in the NCC which would have "room in it for a wide variety of conviction and practice" and a "love that believes all things." He deplored the fact that there are millions of American Protestants who are not in the Council and opined that the situation could only be changed by a greater emphasis on theology.

"Only as we can do this," he declared, "will the great Churches still outside our membership, the Missouri Synod Lutherans and the Southern Baptists, be willing to reconsider their relationship to the National Council and the main stream of Christianity in the United States."

Dr. Blake suggested that real progress had been made in this area during the past triennium and cited three illustrations:

"1. The practice of bringing to meetings of the general board some of the great theological voices of our Churches: Niebuhr, Tillich, Calhoun. This is to the end that the thought and discussions shall be deeply oriented in the best available insights into the nature of the Gospel itself.

"2. The Oberlin Conference, which marked the first and most promising entrance of our council into the Faith and Order area, which until then had been avoided by us all in the American councils.

"3. The study of evangelism which, though not yet implemented by the Churches, lays a foundation on which we can, if we will, build the kind of evangelistic structure and program that will stand all scrutiny and will win persons to Jesus Christ."

Contacts with Communists

Dr. Blake predicted that the National Council, which last year organized a two-way visit of American and Russian churchmen, would carry out an interchange with the Protestant churches of China whenever the Chinese churches desire it.

"Let me remind you," he declared, "that the National Council during this triennium organized and made possible the deputation of Protestant church leaders in the Soviet Union, and their return visit, a project which worked out more fruitfully and to less criticism than any of us dared hope before the fact. But we did it as a council because we thought it our Christian duty whatever the results in council support of council criticism.

"Let me inform you that the National Council (here I make a prediction) will similarly arrange for the same reasons and to the same ends further visits, such as with the Churches of China, whenever it appears that the Chinese Churches themselves wish and are prepared for such a project."

There were messages and resolutions galore but readers of *Action* magazine need only be told that they slavishly followed the usual National

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Council line. Much was said about desegregation, world trade agreements, anti-discrimination, labor and management, refugees, immigration, the social gospel, world peace, coexistence with communism, opposition to military defense, the evils of the profit motive in business, alien properties, etc. There was a surfeit of advice handed the nation about what to do because of Sputnik and Mutnik. This paragraph can well suffice to cover the deluge of words, words, words which made good copy for the metropolitan press but have little to do with the task which Christ gave His Church in this sin-cursed world.

The New "Conciliarism"

Most significant to this reporter were the amazing moves toward the strengthening of the NCC hierarchy and the concentration of authority in the growing Super-Church. Symbolic of this trend is the erection of the $20,000,000 headquarters near the Riverside Church in New York City which will house under one roof most of the major inter-church and denominational officialdom of the nation.

One recent official action of NCC sounds the doom of the free churches in the Council: the move toward *conciliarism*. Put that new word in your ecumenical dictionary. It may be defined as the doctrine that the Council has a churchly character.

To date it has been stoutly maintained in public that the only "official" relationship the Council has to its constituency is through the denominations. There has been strong resistance by some denominational leaders against attempts to break through the denominational system into a more centralized eccelesiastical organization. These leaders have insisted that denominations have a monopoly on the term "church" and that the NCC is a *council* of *churches* and must never become a Super-Church.

Super-Church View Justified

Dr. James DeForest Murch in his critique of the NCC, *The Growing Super-Church*, has repeatedly insisted that the inner circle of Council leaders are committed to the principle which has now been approved, *viz: the churchly character of the councils of churches.*

The NCC now recognizes the fact that the Council is composed not only of *denominations* but also of state and local *councils* of churches. Both are to be integrated into a structure which will allow official communication between local, state and national levels. This has been forced by the fact that at the community level community developers are dealing with the councils rather than the denominations and denominations are deferring to the councils in the final decisions reached. Institutional chaplaincies, social welfare work and scores of other areas of work have been wrested from denominational control and transferred to the councils. Foreign and home missions boards in the denominations are now following policies laid down by the councils and are about to be absorbed by the councils. Thus the councils are more and more functioning as ecclesiastical bodies—*churches*, if you please. The denominations are beginning to recognize the fact that they have no monopoly on the term *church*.

The *Christian Century* has long advocated this development as a preliminary step toward the "Coming Great Church" and the elimination of the denominational system. In an editorial, "Cut-Flower Ecumenicity" (November 13, 1957) the *Century* says, "The ecumenical movement can have but one object. It is organic union. If the means to its attainment (the councils of churches) become ends in themselves, they will not only fail to attain their original purpose; they will not even be able to maintain themselves as channels of limited cooperation."

We are now witnessing a structural development in the NCC which will, first of all, bring the denominational system and the conciliar system into an integrated relationship, the two structures standing side by side. The next step will be through study and experimental action to discover how best these systems may be completely merged to achieve desirable ecumenical ends. It is easy to see the end from the beginning. The stage is being set for what the *Century* calls "the next historic stage of the Church of Christ in America" and what Dr. Murch calls the American "Super-Church."

New Members Received

In his message to the Assembly, Dr. Roy G. Ross, NCC's general secretary, set the goals for the Council in the next triennium.

Four church bodies with a total of 478,000 members were voted into the Council at Saint Louis: They are the Armenian Apostolic Church of North America (103,000 members), the Polish National Catholic Church of America (266,000), the Free Magyar Reformed Church in America (9,000), and the Serbian Eastern Orthodox Diocese for the United States of America and Canada (100,000). This brings to 34 the number of communions in the National Council.

The NCC will hold its fifth general assembly at San Francisco in the summer of 1961. This date was chosen instead of the normal time of December, 1960, in order to avoid conflict with the general assembly of the World Council of Churches scheduled to meet that month in Ceylon.

The Council also approved a recommendation to hold its sixth assembly at Philadelphia in December, 1964.

Dahlberg New Leader

Dr. Edwin T. Dahlberg, veteran social-gospel liberal and ecumenicist, was elected president of the Council for the next triennium. He is pastor of the Delmar Baptist Church, Saint Louis, which has the unusual distinction of being a member of both the American Baptist (Northern) Convention and the Southern Baptist Convention. Dr. Dahlberg is a former president of the ABC. In the advocacy of his liberal social views he has allowed his name to be used by nine organizations listed as subversive by the Congress of the United States. Such a personality, gracious and gentle in mien, makes Dr. Dahlberg eminently suitable to the tasks he will be called upon to discharge as the president of America's rapidly-growing Super-Church.

LATE NEWS AT PRESS TIME

● PRESIDENTIAL BREAKFAST, annual event sponsored by the International Council for Christian Leadership, will be held in Washington's Mayflower Hotel, Thursday morning, February 6, this year. The President of the United States may be the chief guest of honor.

● AUCA INDIANS have again thwarted American evangelical missionaries from gaining a foothold for the Gospel in eastern Ecuador. The latest mission post among the semi-civilized Quichua Indians was attacked and a tribesman killed. Missionaries have been temporarily withdrawn.

● LUTHERAN FREE Church has again voted to stay out of merger negotiations with three other Lutheran bodies which are moving toward the formation of "The American Church." Results of the most recent poll of the denomination reveal that the proposal lost by only 17 votes.

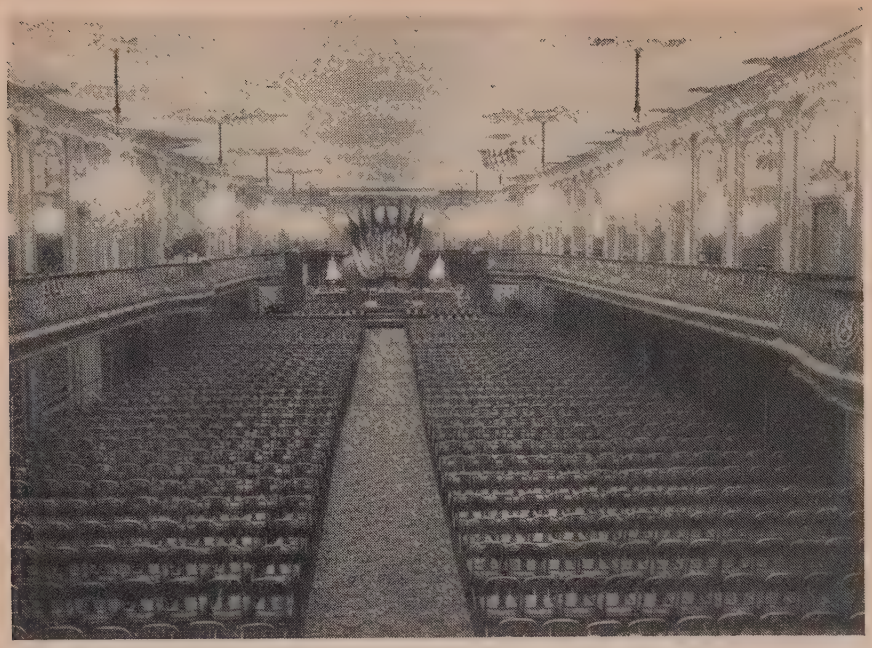
● LOUIE D. NEWTON, pastor of Druid Hills Baptist Church, Atlanta, Ga., and former president of the Southern Baptist Convention, has been elected president of Protestants and Other Americans United for Separation of Church and State. The Tenth Anniversary of POAU will be obeserved in Washington, February 10 to 11.

● BILLY GRAHAM'S New York crusade netted $217,618 according to final reports. Total expenditures were $2,632,413. The surplus has been divided, $217,618 to Dr. Graham's evangelistic work and $67,618 to the Protestant Council of the City of New York.

● IRON CURTAIN countries will hear broadcasts of The Lutheran Hour in 1958. Radio stations in Hungary, Poland, Czechoslovakia and East Germany carried the special Christmas radio broadcast which simulated an African travelogue and featured Christmas songs.

● NAZARENE CHURCH membership has increased thirty times and Sunday School enrollment nearly 100 times during the denomination's fifty-year history. The announcement was made in connection with the launching of a nationwide observance of the Golden Anniversary.

● ANTI-CHRISTIAN propaganda directed against Christmas observance in the American public schools reached an all-time high in 1957. The American Civil Liberties Union and various Jewish organizations led the drive. Plans for 1958 indicate that strong stress will be laid on the idea that any "religious observance constitutes an infringement of religious liberty."



MAIN BALL ROOM of the Sherman Hotel, Chicago where the sessions of the sixteenth annual Convention of the National Association of Evangelicals will be held, April 14-18. An entire floor of the hotel will be given to simultaneous meetings of the NAE's Commissions and associated agencies. A large area will be reserved for exhibits. Preliminary program plans were announced in ACTION, December, 1957. NAE leaders indicate that the prospects are for the largest convention in the Association's history.

United Action

Evangelicals Observe World Day of Prayer

WHEATON, Ill.—For the twelfth consecutive year the National Association of Evangelicals is providing worship material for the World Day of Prayer for churches desiring a service with a Bible-centered emphasis. The World Day of Prayer is scheduled for February 21.

"That The World May Know . . ." is the title of the booklet being offered which centers around the theme of Christian unity. The title is taken from words Jesus spoke as recorded in John's gospel, chapter 17, verse 23. An introduction to the booklet is given by the Rev. Armin Gesswein, chairman of the Spiritual Life Commission of the NAE and well-known for his revival-prayer conferences. The booklet is divided into four following parts:

I. The Desire for Unity
II. The Nature of Unity
III. The Effect of Unity
IV. The Objective of Unity

The program is arranged to include responsive Bible reading, hymns and time for prayer.

Worship booklets and advertising posters can be obtained by writing the National Association of Evangelicals (see announcement page 19).

Great Lakes Sponsors Area Workshop Series

DETROIT, Mich.—Rev. Joseph Kimbel, special *Christian Life* magazine consultant on Church Planning, will be in NAE's Great Lakes Region for a series of area workshops on Church Planning and Church Extension January 22-24. These workshops will be invaluable to pastors, laymen and denominational officials interested in church construction, opening branch churches, or opening churches in new areas. At the first Great Lakes Regional Convention held in Detroit recently the following officers and board members were elected for the year: President, Roy McBeth, Vice President, C. Lester Miller, Treasurer, Franklin Wiley, Secretary, Paul Graham. Committee Chairmen—Radio-TV, Paul J. Sorensen; World Relief, Jack Falkenberg; Christian Education, Floyd McCallum; Evangelical Welfare, Richard Rohland; Evangelical Action, David Gillespie; Finance, Sidney Correll; Youth, Raymond Bayne. Board Members, Chas. W. Cookingham, H. H. Savage, Herbert Smith, Gaylord Lehman, Lyle Steiner, Chester Stanley, Russell Ward, Oliver W. Hurst, Harold E. Bowman. Presidents of local NAE-related Fellowships are also Board members. Rev. Don W. Rogers continues as Regional Director.

New England Fellowship Plans Appelman Meetings

BOSTON—Under auspices of New England Fellowship, a four-month revival schedule is being arranged for the New England states, with Dr. Hyman Appelman, internationally known evangelist. The series will include the following engagements: Concord, N. H. —March 31-April 5; Quincy, Mass.—April 6-20; Rochester, N. H.—April 24-May 4; Waterville, Maine—May 5-18; Worcester, Mass.—May 19-June 1; New London, Conn.—June 2-15; New Bedford, Mass.—June 16-29; Rumney, N. H.—June 29-July 5.

The New England Fellowship *Bulletin* reports a most successful year for Rumney Bible Conference. In every department, attendance exceeded last year's figure, with 15,344 people attending morning and evening sessions in the Tabernacle. Over seventy pastors and their families attended Pastors' Week. A major action of the Rumney Board of Directors was enlargement of the youth program. In 1958 the Youth Conference will be extended to include the entire month of August. The speaker faculty for the 1958 Conference is nearing completion and will be ready soon for publication.

Through the New England Fellowship office, a unique music program for children was offered to Sunday Schools and churches of the area during the Christmas season. Miss Rosemary Stiles, who was converted in the Billy Graham New York meetings, arranged a Christmas program, Stories of Jesus and Songs of Christmas Joy—all with special appeal to children. The songs were sung by Miss Stiles, accompanied on a vibra harp.

New England Fellowship, which plays a vital part for evangelical churches in a six-state area, is in process of calling a new executive secretary. Mr. Charles W. Campbell is acting executive secretary for NEF.

NAE Women's Fellowship Publishes New Bulletin

WHEATON, Ill.—The NAE Women's Fellowship has just issued Volume I, No. I of *The NAE Women's Fellowship Bulletin*. Previously, WF has been indebted to Mrs. Merrill C. Tenney, who has been issuing the *Bulletin* "the hard way" by mimeograph. Now, through the kindness of Dr. George L. Ford and the staff at NAE headquarters here, a printed *Bulletin* is being published.

Under leadership of Mrs. Paul P. Petticord, president, the Women's Fellowship is seeking to unite evangelical women everywhere. In the first issue of the new publication several ways in which evangelical women can "speak up" are listed: (1) Write letters to Congressmen on current issues. (2) Invite your regional director to speak to your group and cooperate with him on the "grassroots" program of NAE. (3) Circulate *Action* magazine and the history of NAE, "Cooperation Without Compromise," in order to educate your women on the rise of "liberalism" in the Protestant Church and the rise of the evangelical movement through NAE and its affiliates. (4) Clean up your newsstands—get rid of obscenity. (5) Let your local radio and television broadcasting station know that NAE representing ten million Christians of evangelical faith stands for paid religious broadcasting on the ground that it is the right of the people to buy time for the propagation of the Gospel (see *Action*, July 1, 1956, "Shall the NCC Control Religious Broadcasting?")

Officers of the Fellowship, in addition to Mrs. Petticord, are first vice president—Mrs. Joseph R. Flower; second vice president—Mrs. Dean Couch; secretary—Mrs. Don Falkenberg; treasurer—Mrs. Merrill Tenney; secretary of publicity and promotion—Mrs. Joseph Kimbel; members at large—Mrs. Theodore Elsner, Mrs. Paul Kindschi, Mrs. Leslie R. Marston, and Miss Harriet Yeager.

Radio-TV

Radio Stations Drop Religious Programs

LOS ANGELES — (RNS) — Radio station KABC here abruptly discontinued all local religious programs in favor of more musical shows.

Effective Dec. 8 church programs went the way of soap operas, the station said. It recently banned those, too.

John S. Hansen, general manager, said the action was taken to "improve our format, as we are counting on live musical shows to develop a larger, more rounded audience."

Station KFAC here drastically curtailed its local religious programs recently and substituted more music.

"It is a calculated risk, dropping these programs," Mr. Hanson said. "But other stations have shown that devotion to one type of program pays off better in the long run."

Among the shows dropped was evangelist Billy Graham's network program for local airing and Dr. James W. Fifield's "Evensong" program, sponsored by First Congregational church. Fourteen programs in all were involved, Mr. Hansen said.

Education

"Dead Sea Scrolls" Topic at ETS Meet

WILMORE, KY.—The Ninth Annual Meeting of the Evangelical Theological Society was held on the campus of Asbury Theological Seminary here December 26 and 27.

The opening session was called to order by President Ned B. Stonehouse, followed by a welcome from Dr. Julian C. McPheeters, president of the Seminary. Dr. Stonehouse also presided over the business sessions and gave the presidential address: "The Infallibility of Scripture and Evangelical Progress." Reports were heard from the Regional Sections: Eastern—Lloyd F. Dean; Southern—Glen C. Atkins; Mid-Western—Gordon H. Clark and Far-Western—Eddie Silvertsen.

Papers were presented by different speakers on three subjects:

1. "The Dead Sea Scrolls"—Dr. Martin J. Wyngaarden, Calvin Theological Seminary; Dr. Joseph H. Dampier, pastor First Christian Church, Johnson City, Tenn.; Dr. H. E. Finley, Nazarene Theological Seminary, and Dr. Francis I. Andersen, Ridley Theological College, Melbourne, Australia.
2. "Recent Discussions in Christology"—Dr. Alfred A. Cierpke, Temple Baptist Theological Seminary; Dr. Kenneth S. Kantzer, Wheaton College; Dr. Jerome L. Ficek, Trinity Seminary, and Dr. T. W. Bender, Northern Baptist Theological Seminary.
3. "Problems in Contemporary Christology"—Dr. George A. E. Salstrand, Temple Baptist Theological Seminary; Dr. J. Kenneth Grider, Nazarene Theological Seminary, and Dr. Charles R. Gresham, Midwest Christian College.

An illustrated lecture, "The Israel-American Institute," by Dr. G. Douglas Young, Trinity Seminary, featured an evening session.

The closing devotional service was led by Dr. W. Gordon Brown, Central Baptist Seminary, Canada.

Trinity Inaugurates Twelfth President

CHICAGO. — Delegates from over fifty colleges, universities, learned societies and organizations were part of the large audience to witness the inauguration recently of the twelfth President of Trinity Seminary and Bible College of Chicago, Dr. Hugo Wilbert Norton.

Sharing in the inauguration program held in the First Evangelical Free Church of Chicago on November 21, in addition to the Trinity College seventy-voice choir, were Dr. James D. Mosteller, dean Northern Baptist Theological Seminary; Dr. V. Raymond Edman, president Wheaton College; Dr. Clarence Nelson, president North Park College; Mr. Leslie Lofdahl, vice chairman of the Board of Education of Trinity; Mr. Paul Carlson, moderator of the Evangelical Free Church of America: Dr. E. A. Halleen, president emeritus of the Evangelical Free Church and Rev. Arley Bragg, chairman of the Trinity School Board and pastor of the First Evangelical Free Church of Chicago.

Dr. Norton's inaugural address was a masterly and scholarly presentation of the evangelical position, concerning the needs of modern man and the relevancy of Jesus Christ to the contemporary situation.

Trinity Seminary and Bible College located at 1726 W. Berteau Avenue in Chicago is the educational institution of the Evangelical Free Church of America. Dr. G. Douglas Young is the dean of the Seminary and Mr. Gunnar Urang dean of the College. The present student body numbers two hundred ninety-seven.

DTS Adopts Master Expansion Program

DALLAS—An expansion master plan designed to provide adequate facilities for a student body of 500 was adopted at a recent meeting of the Board of Incorporate Members of Dallas Theological Seminary, according to a report by Dr. John F. Walvoord, president.

The master plan includes four phases of development and embraces the entire main Seminary campus. First phase in the expansion program is construction of a $200,000 library building to house a library of 100,000 volumes. Next will be a new student center, then a new classroom building and the fourth phase a new dormitory for unmarried students. The library will be constructed so that space not required immediately for stacks and research can be used for several small classrooms and faculty offices.

Public Affairs

Christian Amendment Hearing Being Urged

PITTSBURGH, Pa.—A concentrated effort is being made to secure a hearing on S. J. Res. 112, the Christian Amendment bill. This measure, providing for the recognition in our federal Constitution of "the authority and law of Jesus Christ, Saviour and Ruler of Nations," was introduced during the first session of Congress by Senator Frank Carlson of Kansas.

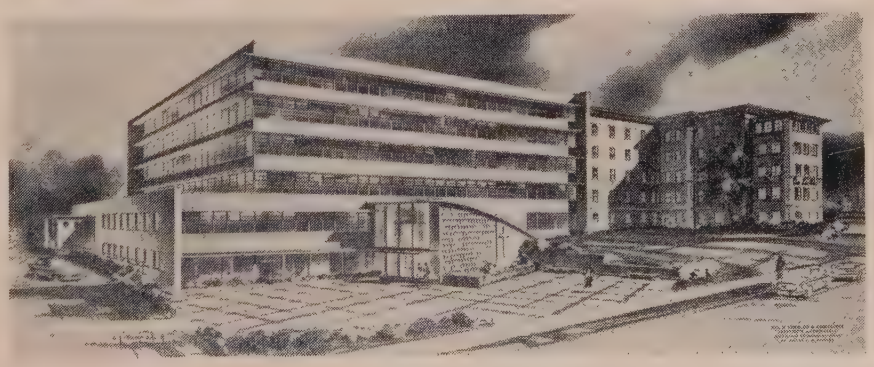
Friends of the Christian Amendment are urged to write to Senator Carlson and Senator Estes Kefauver, chairman of the sub-committee of the Senate Judiciary Committee to which the bill has been assigned, requesting a hearing early in the Second Session of Congress. The Senators may be addressed at the Senate Office Building, Washington, D. C.

Congressman Eugene Siler of Kentucky, who introduced the Christian Amendment bill in the House, states: "Many people think that the greatest deficiency in our present Constitution lies in its failure to recognize specifically God Almighty and America's definite position as a great Christian nation . . . I hope our Constitution may come to recognize that the nation's foundation must be laid upon Jesus Christ as the firm Rock of Ages and Saviour of the world." The Christian Amendment is proposed as the means of such a recognition.

Roman Catholic Ads Ask Protestant Aid

NEW YORK — (E/P) — Protestant readers across the country are being offered a Roman Catholic sponsored annuity plan which has been available to Catholics for the past 25 years. The

CHRISTIAN HOSPITAL, Saint Louis, Missouri, showing new $2,000,000 wing soon to be constructed. Some $1,000,000 is now pledged and an active campaign is being waged to secure the balance needed. The Hospital is owned by the Christian Women's Benevolent Association of the Churches of Christ.



offer addressed to "all men and women of good will without regard to religious affiliation," is being made in two advertisements appearing on the financial pages of such publications as the *Chicago Tribune, Journal of Commerce, New York Times, U. S. News and World Report* and the *Wall Street Journal.*

The ads explain that purchasers can: "Retire from investment worry, guarantee an income for life, enjoy substantial income tax deductions, while helping the cause of Christianity." One ad explains the investment-grant program in detail; the other offers to supply the information on return of a coupon. Both ads explain that annual payments vary from 4 to 15 per cent. For small investors a $50 a month plan is available.

The annuity plan is offered by the Society of the Divine Savior, also known as Salvatorians—a Catholic educational and missionary order with headquarters in St. Nazianz, Wisconsin—and is set up so that 10 per cent of each investment is a contribution to the order. (The initial 10 per cent is deductible for income tax purposes and up to 73 per cent of the annual income, depending on individual circumstances, is also deductible.) The present advertising is a test to determine whether inquiries will be sufficient to expand the program.

New Suit Filed Against Lincoln Square Project

NEW YORK—(RNS)—A taxpayers' suit was filed in State Supreme Court here to prevent the city from reselling land at a loss to Fordham University in connection with the proposed Lincoln Square redevelopment project.

Harris L. Present, attorney for a group of business men and residents of the area, filed the suit which contends that the resale of property to the Roman Catholic school violates constitutional provisions for the separation of Church and State. He said that, if necessary, the case will be taken to the Supreme Court.

Under redevelopment plans approved by the city's board of estimate property acquired for condemnation at a price of more than $16 a square foot will be resold to Fordham for $7 a foot. Mr. Present contends this will result "in a direct subsidy to the university in excess of $3,500,000."

He argues that this is "illegal and unauthorized in that it requires the use of public money, credit and property in aid of a school under the control and direction of a religious denomination."

This is the third such suit filed by Mr. Present, counsel for the Lincoln Square Chamber of Commerce. The two previous suits were dismissed by the court as premature because the city had not yet given final approval to the redevelopment plans.

The previous suits involved St. Matthew's Roman Catholic church in addition to Fordham. However, the Archdiocese of New York said that St. Matthew's would withdraw from the area.

Immediate aim of the new court action, Mr. Present said, is to obtain a temporary injunction against the city's plans for condemning and demolishing buildings in the area. Then, a permanent injunction will be sought, he said, against the entire Lincoln Square project.

Mr. Present said the Lincoln Square Chamber of Commerce will offer alternative redevelopment plans for 60 square blocks between 60th and 72nd Streets and Central Park West and the Hudson River.

Clergymen Entitled to Deduction for Utilities

WASHINGTON, D. C. — (RNS) — The Internal Revenue Service said here that a minister who receives his parsonage rent-free but pays for his utilities can deduct the cost of these utilities for income tax purposes if a part of his salary is set aside as a "housing allowance."

Such allowance will be deductible from gross income for tax purposes to the extent actually used to pay utility bills.

The provision is retroactive to Jan. 1, 1955. A minister can be eligible for a refund on 1955 and 1956 taxes if his church adopts a resolution retroactively designating that part of his income is a housing allowance.

Tax officials said that such retroactive resolutions should be adopted by Dec. 31, 1957.

The housing allowance does not have to be paid the clergyman by separate check. It merely needs to be set up on the books of the church or religious agency so that it is separately identifiable.

The Internal Revenue Service made its statement to clarify a utility provision in new regulations for clergymen which it issued in June. Those regulations enable many clergymen to claim refund for taxes paid on housing allowances in the years 1954-56.

They also exempt from taxes any expense incurred by a clergyman in obtaining housing, including amounts paid for purchase of a house or for maintenance and utilities in a house already owned by him.

Denominations

Ockenga Addresses Reformed Churchmen

CHICAGO.—Over 1,000 laymen of the Reformed Church in America, in annual convention here, heard Dr. Harold John Ockenga, chairman of the National Association of Evangelicals' International Commission, speaking on the convention theme, "Co-Laborers With God."

"The men of the church are challenged today as never before," he said. This challenge, Dr. Ockenga said, derived from "the impending threat of ruthless and aggressive atheism," from stresses such as racial misunderstanding over integration, crime increase, and "deterioration" of morals, and from "opportunities ensuing from widespread renewed religious interest."

"The summons is to a new personal disicipline, spiritual dedication to Christ, and an aggressive application of the principles of Christianity to the social scene," the NAE official said.

Calling upon laymen to pursue "a God-given vocation," Dr. Ockenga said:

"Work which is creative is a blessing but sin has turned much work into drudgery through the competitive system. The Bible confers dignity upon work and commands all believers to labor with brain or brawn so as to have to give to others, to be no burden, and to take a creative place in society.

"Too many are merely doing what chance or necessity dictates, whereas God expects you to choose, and if necessary have the courage to change to, worthwhile work. The ministry is no higher than a secular calling if that calling is worthy of your labors as a son of God and a co-laborer with God."

Magazine to Feature Nazarene Anniversary

KANSAS CITY, Mo.—The Church of the Nazarene, preparing to celebrate its golden anniversary year in 1959, will distribute more than two million copies of a special issue of the Nazarene *Herald of Holiness* weekly magazine. Presses already have started printing first forms of the issue, to be ready by next March. They will be distributed by mail and through members of more than 4,500 Nazarene churches in this and foreign countries.

More than thirteen carloads of paper and thousands of hours of press time will go into the gigantic printing job. Several commercial printing plants are sharing in the work.

Pentecostal Groups Meet in Northwest

SEATTLE, Wash.—The Tenth Annual Convention of the Pentecostal Fellowship of North America, held recently at Calvary Temple here, drew a large attendance including key figures of the Pentecostal churches on the North American continent.

A service and fellowship organization composed of eleven leading denominations of the Pentecostal faith, the Fellowship represents more than 15,000 local churches throughout the United States and Canada, with an estimated membership of four and a half million.

Some convention sessions were devoted to suggestions concerning missionary objectives, handling missionary equipment, shipping and personnel.

Rev. Gayle F. Lewis, chairman of the PFNA, declared that the spiritual impact of the Tenth Annual Convention surpassed that of all previous meets. Theme of the convention was the importance of Christian unity among the Pentecostal churches, with an emphasis on preaching and missionary objectives rather than business meetings.

Plans were presented for the forthcoming Fifth World Conference of Pentecostal Churches to be held in Exhibition Park, Toronto, September 14-21, 1958, when delegates are expected to come from more than forty nations throughout the world.

youth

Mid-Winter Convention To Draw YFC Delegates

CHICAGO.—Over two hundred delegates are expected to attend Youth for Christ International's third annual Mid-Winter Convention to be held January 7-9 at Chicago's Graemere Hotel, according to Evon Hedley, executive director of the organization.

Featured speakers include Dr. Ted W. Engstrom, president of Youth for Christ International; Dr. William Culbertson, president of Moody Bible Institute in Chicago; Dr. A. W. Tozer, pastor of the Southside Christian and Missionary Alliance Church of Chicago; Dr. Bob Pierce, president of World Vision, Inc.; and David L. Roberts, public relations director for Wheaton (Ill.) College.

Highlighting the convention's musical program will be George Beverly Shea, member of the Billy Graham team, and Redd Harper, Hollywood recording artist. An added feature will be the "Show-How" sessions demonstrating the latest and most effective methods in youth evangelism programming, and promotion.

Youth for Christ International, with headquarters at Wheaton, Illinois, is an interdenominational organization specializing in youth evangelism. Through youth rallies, high school clubs, and teen-age literature and films, Youth for Christ reaches into nearly every state of the Union, Canada, and forty-one foreign countries.

missions

Buddhism and Romanism Have Much in Common

CHICAGO.—Roman Catholicism and Buddhism have much in common in Taiwan, according to Rev. James Garrison, Conservative Baptist missionary. He has listed thirteen similarities—

1. Both religions have priests who wear special garbs and represent God to the people and vice versa.
2. In Buddhism, as in Catholicism, there are nuns who wear a special garb and shave their heads.
3. In both religions, priests and nuns try to live in celibacy.
4. Both religions practice asceticism, believing that by cutting one's self off from society a greater degree of holiness may be obtained.
5. Both believe in an after-life process of purification. With Romanism it is purgatory; with the Buddhists it is a wheel of life where one keeps being reincarnated until purified.
6. Both worship a Holy Mother. In Taiwan, every Madzu temple is for the worship of this Holy Mother.
7. Both pray for the dead.
8. Meat is forbidden to all ardent Buddhists, as it is on Friday to all ardent Catholics.
9. Both admit no knowledge of a present salvation. Only after death can one know that he has obtained this privilege.
10. Both use relics as an attraction to the faithful. There is a famous temple in Ceylon that supposedly houses Buddha's tooth. I saw in Szechwan, China, sacred writing in human blood. It reminds me of the many cathedrals in Europe with enough wood of the Cross to make several crosses, and enough fingers of Peter's hand to make several hands.
11. Buddhism, like Catholicism, uses set prayers and a rosary.
12. Both use icons (images) in their worship.
13. Both religions largely base salvation on good works.

Mr. Garrison points out that Buddha lived about 500 years before Christ and that Buddhism is the older religion. "The similarities are somewhat startling and a bit disconcerting," says Mr. Garrison.

Peaceful Contacts With Auca Indians

QUITO, Ecuador.—(MNS)—Twenty-two months after the martyrdom of the five missionaries by the Auca Indians of Ecuador's Amazon Jungle, a new contact has been made with the members of this isolated tribe. The contact was accomplished by Betty Elliot, the widow of Jim Elliot, one of the five martyrs, and Dr. Wilfred Tidmarsh. Both missionaries are affiliated with Christian Missions in Many Lands.

On November 13 three Auca women appeared at a settlement of peaceful Quichua Indians. This settlement is at the edge of Auca territory where the Curaray and Oglan Rivers meet. This is the spot where Dr. Tidmarsh recently constructed a missionary hut. For the last few months he has spent much of his time in this area known as the "Oglan Station." However, he was away from the station when the Auca women made their surprise appearance.

The Quichua Indians saw the Aucas wade across the Curaray River, shouting loudly and imitating the sound and flight of the missionary airplane. The Quichua Indians immediately send word to Arajuno, the mission station founded by Ed McCully, another of the five martyrs.

Betty Elliot, who happened to be at Arajuno when the news arrived, started out immediately on the laborious trek over the jungle trail to the Oglan settlement. When she reached her destination six hours later she had the indescribable experience of finding two members of the tribe that killed her husband on January 8, 1956. (By the time Betty arrived the youngest of the three Auca women had decided to return to her village.) A peaceful conversation began, with Betty using the limited Auca vocabulary she has been able to acquire.

All the Christian world has been praying that God would bless the martyrdom of Nate Saint, Roger Youderian, Ed McCully, Jim Elliot and Pete Fleming by giving Christian converts among the savage Auca tribe. Many missionaries have devoted time, effort and sacrifice to the problem of attempting to contact them in a peaceful way.

In addition to the efforts made by Dr. Tidmarsh at the Oglan station, Missionary Aviation Fellowship pilots Hobey Lowrance and John Keenan have made regular flights over the Auca village for these twenty-two

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months, dropping gifts and trying to demonstrate friendship from the air. A flight on November 4 in which John Keenan took Dr. Tidmarsh with him is credited as influential in the appearance of the Auca women at the Oglan station. By means of a newly-installed public address system, more powerful than they had used before on such flights, Dr. Tidmarsh called to the Aucas from the plane, expressing friendship and offering medical treatment to the sick if they would come to his house at the Oglan station.

An interesting detail is that the Quichua Indians of the Oglan settlement graciously received the Auca women. They even gave them dresses to put on. One of the Auca women appeared to be the older of the two women who spent several hours with the five missionaries on the Curaray Beach two days before the martyrdom. The woman who returned to Auca territory before Betty saw her has been described by the Quichuas in such a way that it is believed she is the second woman who was on the Curaray Beach.

It is reported that Dr. Tidmarsh and Betty Elliot are able to use simple sentences that are understood by these two Auca women and nearly an hour of tape recording of their speech and chanting has been made.

LEAL Projects Reach Many Latin Americans

SAN JOSE, Costa Rica.—(MNS)—Negotiations to turn over the publishing of the new Spanish evangelical magazine *Verbo* to the Latin America Mission and the Conservative Baptist Home Mission Society as co-sponsors were culminated in the annual meetings of the board of directors of LEAL (Evangelical Literature for Latin America) held in San Jose, Costa Rica, October 29-31.

Already six issues of the "popular-approach" gospel magazine for the home have had wide distribution and enthusiastic reception in all parts of Latin America. Launched at the LEAL Constitutional Convention in Cuba a year and a half ago, *Verbo* has been handled by LEAL executives until such a time as sponsorship for the magazine could be arranged.

Three other major projects were launched by LEAL during the past year: a continent-wide Christian Fiction Contest to stimulate Latin authorship and fill a vacuum in the field of Spanish evangelical literature; the publication of a "yearbook"—the first of its kind in Spanish—with statistical data on evangelical institutions and work in Latin America; and the International News Service SENDA, designed primarily to supply some 150 Spanish evangelical magazines and a network of Christian broadcasting outlets with the latest news as it affects Christians in the southern hemisphere. During the current year five literature workshops (short-term literature institutes) were conducted in San Jose, Venezuela, Colombia, Mexico, and Guatemala, respectively.

Sixty-four evangelical organizations comprise the present active membership of LEAL, including mission societies, publishing houses, bookstores, associations of churches, and radio stations.

Newly elected officers for the coming year are: President, Louis Markwood (Cuba) of the West Indies Mission; Secretary, Paul Echeverria (Guatemala) Central American mission; Treasurer, W. Dayton Roberts (Costa Rica) Latin America Mission; Members-at-large, Eliseo Hernandez (El Salvador) Central American Mission, Thomas Fountain (Mexico) Conservative Baptist Home Mission Society, and Robert Searing (Colombia) Christian and Missionary Alliance.

South Americans Respond To Dr. Smith's Ministry

TORONTO—Dr. Oswald J. Smith, pastor of The Peoples Church here, recently completed the fourth evangelistic campaign of his South American tour in Montevideo, Uruguay. For the first time in history, all the seventy-two churches of the city united in a great soul-winning effort. No less than 173 South American young people volunteered for missionary service, and their parents, in hundreds, stood with them. An audience of 3,500—largest in Montevideo's history—witnessed the closing session. Total attendance in the four campaigns was 66,000, with 2,500 who responded for consecration, 773 for full-time service, and 1,171 for salvation.

Of the Buenos Aires Campaign—another of his South American Crusades—Dr. Smith says: "The Buenos Aires Campaign is the greatest movement of the Spirit of God that I have witnessed in the fifty years of my ministry." Early reports indicated audiences of 15,000 every night and 25,000 on Sundays, with over 300 responding for salvation every night.

Adopt Record Budget for American Bible Society

NEW YORK—A record budget of $4,669,000 for the work of the American Bible Society in 1958 was adopted by the group's Advisory Council at its 39th annual meeting here. The amount is $59,000 more than last year's budget.

The council also authorized the society to seek to raise $1,576,000 additional for "unmet needs" during the next year.

These needs were designated as increased distribution of the Scriptures to U.S. servicemen and hospitalized veterans; production and distribution of more Bibles in "Braille" on "Moon"

for the blind; and greater Scripture circulation in areas where the demand has increased because of the growth of foreign mission work or the elimination of illiteracy.

For the first time in the society's history, the advisory council voted to make a special appeal to all Protestant denominations in this country urging their support in the drive for additional funds.

The $4,669,000 "core" budget will be used, as usual, to translate, publish and distribute the Scriptures in various languages, as well as to "encourage the use of the Bible around the world."

WORLD-WIDE

Protestants in Poland Declared a Dying Body

HAMELIN, Germany. — Protestants in the area of eastern Germany now occupied by Poland are a "dying body." a German church meeting was told. Professor Harald Kruska, president of Kirchendienst Ost (Church Service East) said here recently that only 100,000 were left of the former three million members of the church.

There is little pastoral leadership and only a "primitive religious life" exists in the area, he reported. Small groups of laymen continue to meet for services and religious classes.

Many of the church members had fled into western Europe, Prof. Kruska said. Others were moved from the area by the Polish government in its repatriation program. The area includes the former German provinces of Silesia and Pomerania, as well as East Prussia.

(Church Service East was organized in 1945 by the German churches to keep up contact with congregations in the occupied areas. It sends in worship aids and provides relief parcels.)

Moscow Anti-Religious Propaganda Campaign

LONDON — (RNS) — The Moscow Radio continued its stepped-up anti-religious broadcasts by devoting a long program to a speaker described as a former Russian Orthodox theological student who had turned atheist.

The speaker, Igor Doliman, repeated the usual Communist propganda statements against religion. "But there are still many waverers among Soviet youths who cling to religion," he said. "However, atheist persuasion is beginning to take effect." He claimed that "many theological students are leaving colleges and the Church hierarchy is trying to hush this up."

In another broadcast the Moscow Radio reported on an article in the Soviet magazine *Science and Life* which said that "the USSR is now a land of mass atheism."

"Religion in our country has no say in schooling and education," the article stated. "It has no influence whatever on the dispensation of justice, or in public health or science. Nor does it have any decisive effect on our families."

The author, F. I. Garkavenko, a member of the Society for the Dissemination of Political and Scientific Knowledge, called for a "still more sweeping" atheistic propaganda campaign among the people, particularly youth.

He said this campaign must be continued until Communism will "fully and completely outroot the remnants of religious beliefs and superstitions."

Hammer and Sickle Flag In Church Arouses Ire

TORONTO, Ont. — (RNS) — The hammer and sickle flag of Russia displayed next to the flags of democracies at a church bazaar here roused the ire of at least two ethnic groups and led to a heated exchange between the minister and the groups' spokesman.

Carlton Street United church, in the heart of Toronto, borrowed more than 30 national flags from a local department store to decorate the church and the hall for its International Fair.

A new Canadian, believed to be from Latvia, saw two Russian flags and phoned Mrs. Frances Shirak, general secretary of the Mutual Cooperation League, which represents some 17 European national groups. Mrs. Shirak promptly marched over to the church and demanded that Rev. James Finlay take down the offending flag.

"By what right does someone come in off the street and demand certain things?" asked Dr. Finlay after he had flatly refused her request.

Mrs. Shirak asked by what right the Communist flag was flying with the flags of the democracies. She was told it was by the same right as they flew at the United Nations.

Tension Mounts Between Communists and Churches

BERLIN—(RNS)—Bishop Otto Dibelius said in a sermon in East Berlin that East Germans wanted to be delivered from Communist oppression.

The head of the Evangelical Church in Germany attacked Communist attempts to indoctrinate youth and prayed for Pastor Siegfried Schmutzler who was sentenced to five years hard labor by an East German court in Liepzig for alleged anti-State activities.

Student groups, civic organizations and political parties throughout West Germany meanwhile protested the sentencing of Pastor Schmutzler, Evangelical chaplain to students in Leipzig. They called the sentence a "terror verdict to silence the Church."

The West German Association of Students appealed to Johannes Dieckmann, president of the East German People's Chamber, to pardon the convicted clergyman.

In the Soviet Zone, tension between the Communists and the Evangelical Churches mounted. Communists continued to hold demonstrations against the "reactionary attitude" of the churches, particularly attacking their opposition to atheistic youth dedication ceremonies.

Resolutions adopted at these rallies asked the Communist regime to "protect" the people against "reactionary and inhuman" clergymen. Singled out for special attack were Bishop Dibelius, who heads the Evangelical Church of Berlin and Brandenburg; Bishop Gottfried Noth, leader of the Evangelical Church of Saxony; and

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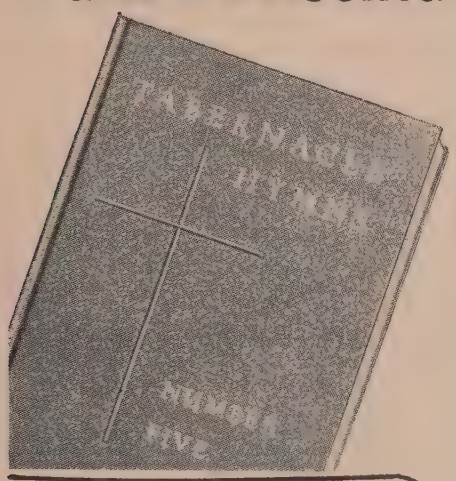

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Bishop Moritz Mitzenheim, head of the Evangelical Church of Thuringia.

The Communists also focussed their attack on Pastor Konrad Heckel of Bohnsdorf, near Berlin, and demanded that Church authorities remove him from office because of his "agitation against the East German Republic and against the youth dedication movement."

Soviet Zone newspapers are conducting a campaign to "enlighten" readers on how to sever their church connections. They have stressed that "clerical procedures involved will be taken care of without charge by all registrars offices and authorized notaries."

Protestant Pastor Gets Red Prison Sentence

BERLIN—(RNS)—Pastor Siegfried Schmutzler, 42-year-old chaplain to Evangelical students at Leipzig University, was sentenced to five years hard labor by the district court in that East German city on charges of counter-revolutionary activities.

He was accused of cooperating with "reactionary West German church authorities by whom he was instructed to make propaganda for NATO and to form illegal organizations for this purpose." The indictment further charged the clergyman with sabotage of the five-year plan by denouncing Sunday work in factories.

The sentence was immediately denounced by Lutheran Bishop Hanns Lilje of Hannover, West Germany. He termed it the newest "grave assault" in a concentrated campaign by the Communists against the Evangelical churches in the Soviet Zone.

"A State which imposes so severe a sentence upon a citizen without convicting him of crimes other than connections with West German church institutions and sermons advocating Sunday holiness, which are not regarded as punishable by any civilized State cannot be considered based upon legal principles," he said.

Bishop Lilje said Pastor Schmutzler was being punished for promoting "elementary Christian principles." He said it was obvious that the East German Communist regime is bent on promoting its materialistic ideology with "brutal force and relentlessly persecuting the Church."

Pastor Schmutzler was arrested last April. His trial was conducted in the presence of specially invited delegates from the Socialist Unity (Communist) Party, Communist organizations and factory councils.

Madrid Baptist Church Its Pastor Is Arrested

WASHINGTON, D. C.—(RNS)—Second Baptist church in Madrid has been closed by police and its pastor arrested according to the executive secretary of the Baptist World Alliance.

Dr. Arnold T. Ohrn, on his return from a visit to Spain and other European countries, said Spanish Baptists are undergoing new harassments by civil authorities.

He told the alliance's administrative committee that the arrested pastor, Rev. Jose Nunez, faces an early trial.

Dr. Ohrn reported that he preached to members of the congregation the Sunday after their building was closed late in October. He said the dispossessed congregation met in the auditorium of First Baptist church across the street.

The congregation first ran into difficulty with the authorities in 1954 when their building, owned by the Foreign Mission Board of the Southern Baptist Convention, was closed by police without explanation. Police affixed government seals forbidding occupancy.

A Madrid report following the police action said the Spanish Foreign Ministry had informed the U.S Embassy there that the church was closed because it had engaged in illegal proselytising.

Dr. Ohrn said that early last October members of the congregation noticed that the seals on the building had vanished due to "action of the elements." Still possessing a valid permit to use the building for religious services, he said, members started repairing it and held three services there. Then the police returned, affixed new seals to the door, and arrested Mr. Nunez.

"Members of the congregation look forward to the trial of the pastor as a chance at last to get a hearing on their legal rights," Dr. Ohrn said.

He also said that a national Baptist youth meeting held last August in the Baptist church at Alicante was broken up by police.

"To avoid giving any offense to the townspeople or any charge of engaging in proselytizing the 100 youth delegates slept and ate in the church," Dr. Ohrn said.

But during the second day of the meeting, he said, the chief of police appeared and warned that unless all of the young people were out of town within 24 hours he would close the church permanently. The meeting was then terminated, Dr. Ohrn said.

The executive secretary reported a total of 2,630 Spanish Baptists in 42 churches. He said that, proportionately, they are growing more rapidly than any other Baptist group in the world, with 503 baptisms reported last year.

Personalia

D. Edmond Hiebert, professor of New Testament at the Mennonite Brethren Biblical Seminary, will serve as Sunday School editor for the Mennonite Brethren Publishing House.

William K. Harrison, executive director of the Evangelical Welfare Agency of Chicago, has been named to the Board of Regents of the Dallas Theological Seminary.

James E. Southerland, pastor of First Baptist Church, Oxford, Miss., has accepted the presidency of Baptist Bible Institute of Florida, succeeding Dr. A. H. Stainback. BBIF is now under control of the Florida Baptist Convention.

Norman S. Townsend, for fourteen years pastor of Quidnessett Baptist Church, North Kingstown, R. I., and New England Representative of the National S. S. Association, has accepted a call to become Eastern Convention Representative for the Scripture Press Foundation.

Ted Dalton, well-known Virginia legislator, addressed the annual Founder's Day banquet at Milligan College recently. Over 500 were served in the institution's new Sutton Hall. Ninety-four year-old Dr. James C. Coggins, Milligan alumnus and founder of Atlantic Christian College, was honored with a distinguished service award.

William Douglas Gwinn has been appointed director of Mount Hermon, historic Christian conference center in the redwoods of coastal California. He has been for more than six years Youth Minister of the Lake Avenue Congregational Church, Pasadena.

Gerald B. Winrod, editor of *The Defender* and controversial religious and political figure in the Central West, died recently at his home in Wichita, Kansas.

Billy Graham was one of three persons cited for their "distinguished service to humanity" by the National Institute of Social Sciences at its annual dinner in New York City. The others were Mrs. Clare Boothe Luce, former U. S. ambassador to Italy, and Gen. Alfred Gruenther, president of the International Red Cross.

Charter for Crisis

(Continued from page 4)

Protestant or Roman Catholic, Jewish or Mohammedan, Orthodox or Reformed, does not yet guarantee a stalwart adherence to the "faith once delivered unto the saints." Even wealthy and highly-respected church bodies have drifted far from the foundation principles of Holy Scripture upon which they were founded centuries ago by stalwart, God-fearing pioneers.

Several weeks ago the North American Conference on Faith and Order gathered in annual meeting at Oberlin, Ohio. Its purpose is described as "an attempt to lay the groundwork for a reunion of Protestant and Orthodox churches in North America"; and leaders of forty-seven United States and Canadian denominations participated in this eight-day meeting on the campus at Oberlin College. Those in attendance heard the results of a survey conducted by a research group of clergymen and educators at Minneapolis.

"The survey . . . confirmed the suspicion of church leaders that there is comparatively little relationship today

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Capitol Report

(Continued from page 8)

solidarity, and never realize that Latin America has missed entirely the blessings which accompany free discussion of religion and the biblical Scriptures? And is it too much to ask that we face squarely the fact that the Latin American culture has been nurtured on hierarchial authoritarianism? Until we do face these facts squarely there may be little hope for the long-range stability and honest understanding which we hope for among nations of the Western hemisphere.

Evangelical Radio

(Continued from page 6)

together" or they will "hang separately."

6. Evangelicals have failed to organize on the local level in Evangelical Ministerial Associations or Fellowships. Only united evangelical action by churches and pastors in the local community can offset the effective influence of local Councils of Churches.

7. Evangelicals need to establish better relations with station owners, managers and program directors and give more attention to improving the quality of their broadcasts.

I feel that the crucial problem in this fight to preserve the freedom of religion and the freedom of speech on American radio-television stations is a LOCAL problem. At the national level the Radio-Television Industry has been eminently fair and generous in its attitude. But anyone who knows the Industry as a whole will tell you that the NARTB and the national networks are only as strong as the local stations throughout America. If the local station managers can be sold a "bill of goods" by the Councils of Churches the days of paid evangelical religious broadcasting are numbered.

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between a man's denominational affiliation and his doctrinal beliefs.

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"The researchers reported they found 'very substantial' agreement on two doctrines which comprise 'the essence of the Christian church.'

"In their answers to a questionnaire, 82 per cent of the clergy and 74 per cent of the laymen polled chose the description of Jesus Christ which 'clearly asserted his divinity.'

"An additional 14 per cent of the clergy and 16 per cent of the laymen held that Christ 'uniquely revealed the nature of God.'' a statement which researchers said 'could imply divinity in a very broad sense.'

"On a closely related question, 90 per cent of the clergy and 90 per cent of the laymen affirmed the belief that Christ 'mediates to believers the forgiving grace of God in such manner as to be both Lord and Savior.'

"The 'least agreement' was recorded on descriptions of the Bible. Twenty-one per cent of the clergy and 22 per cent of the laymen considered it the 'infallible, verbally inspired word of God.'

"An additional 16 per cent of the clergy and 17 per cent of the laymen called it 'the infallible word of God but conceded that it may be subject to errors in the transmission.' Twenty-five per cent of the clergy and 31 per cent of the laymen described the Bible as the 'Word of God' without claiming infallibility for it.

"The largest single group, 32 per cent of the clergy and 24 per cent of the laymen, chose the statement that 'the Bible is the unique historical record of God's revelations to inspired men.'

"The smallest group, 3 per cent of the clergy and 4 per cent of the laymen, called the Bible 'one of several records of man's search for God' . . . ."

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Here they are, then, ten basic and fundamental articles in a Charter for Crisis Christianity:

1. First of all, a new emphasis must be placed on the all-consuming *spiritual purpose* of the Church's work. In this crisis our pulpits are not directly to improve labor management relations, to provide better housing facilities, espouse political theories; but primarily, as the mainspring from which social improvements will inevitably flow, to give men a spiritual basis of life, and to answer the questions of eternity which down through the ages have always agitated the human soul. We must realize that the Church is to answer spiritual questions, solve spiritual problems, give spiritual help. A hundred agencies concern themselves with other aspects of our existence. Teachers train our intellects, Economics endeavor to regulate production, com-

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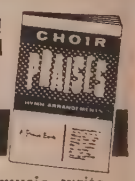

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That sense of individual repentance and national contrition has blessed our country mightily during the past crises of American history. In 1623, for example, the Plymouth Colony seemed doomed. A severe drought burned all the grass brown and threatened to destroy the crops. The food supply was exhausted, and no help could be expected from England. Then the Pilgrim fathers set aside an entire day for prayer and penitence, beseeching God Almighty in the name of Christ to forgive their sins and grant relief. Before nightfall the rain began to descend, the parched vegetation revived, the crops were spared and the Colony was saved.

Again in 1746, a French Armada of forty warships left Nova Scotia to destroy the New England Colonies. In Old South Church in Boston the colonists gathered in answer to a plea for a day of humility and prayer. And while they pleaded with God, a great wind suddenly arose. They earnestly besought heaven to use the storm in destroying their enemies. The winds soon became a hurricane which wrecked the French fleet off Nova Scotia. Humble, penitent faith and prayer brought deliverance.

Again in 1777, while Tom Paine wrote his Broadsides against George Washington that leader of America's cause knelt in the snows of Valley Forge, praying God to forgive these colonies their lack of trust in Him and beseeching heaven for guidance. And in answer, George Washington received new strength for victory.

Again in 1863, when the Confederate troops had advanced far into northern territory, Abraham Lincoln designated a special day on which the nation was to seek Divine pardon. Two months later, the Battle of Gettysburg turned the tide in the Civil War. Our present day calendar is filled with days and weeks designated for many specific purposes; but where is the day of national prayer and repentance, when assuredly we need petition and contrition much more than any new system of economics or any new program of legislation?

3. Altogether, then, with a new emphasis on national individual repentance, we need a new *dedication to the central Christian faith*. This crisis hour

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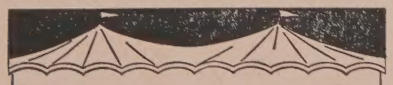

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calls for renewed allegiance to the heart and center of God's gospel of salvation. Beholding the cross of Christ we must, in effect, repeat this historic confession: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true."

4. In re-dedicating themselves to their spiritual tests, the Churches will exert an undeniably *constructive influence upon the life and conduct* of those who heed their message. Even in our complicated twentieth century existence this truth of Scripture is still valid: "If any man be in Christ, he is a new creature." As the strengthening, upbuilding, transforming, Word of God is preached, it proves itself "the power of God unto salvation to everyone that believeth." By giving men and women a rebirth through the Holy Spirit's power, American pulpits help to make men good citizens, who follow righteousness and truth; who show thrift, frugality in industry; who love this God-blessed nation, work for it, pray for its prosperity, peace and progress, and lay down their lives, if necessary, in its defense. As long as the Churches thus humbly, persistently, hopefully build morality, they will do more during these crisis days than any social re-alignment or legislative program.

5. In these critical years American churches must do all in their power to strengthen *Christian education* on the elementary, secondary and higher levels. Far too often the ideals of children are moulded by crime telecasts, crime broadcasts, crime comic strips, crime motion pictures. The rising generation must be trained not only to be alert, but also to be honest and upright. Our age requires spiritual instruction even more than intellectual development.

In this connection, however, unrelenting vigilance must be maintained against the unconstitutional encroachment on the separation of Church and State, by which teachers in public, tax-supported schools deliberately seek to overthrow the foundations of Christian faith.

6. The Churches must show a *new interest in charity,* that practical love for our fellowman, ministry to the sick, care for the poor, help for the underprivileged, upon which our Lord and Savior Jesus Christ laid the stress of His personal example and His teachings. Too often comfortably endowed Church-members write a check for the United Fund and then salve their consciences with a conviction that they have done their duty toward needy, suffering mankind, while millions of our fellowmen are ill-fed, ill-clothed and ill-housed. It cannot remain a matter of unconcern to Christian people that, while the average annual income in the United States is $1,500.00 and in Great Britain is $660.00, the same

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figure for China is $23.00 and for India $43.00. The underprivileged masses throughout the world may be won for future revolutionary movements, unless the churches show a more concerted desire to help the masses and avoid all sembance of favoritism for the wealthy.

7. New stress must be laid on the fact that the Christian clergy must be ready to give itself in ministering to men's souls with an utterly *self-effacing* service and complete self-denial. The appeal today which asks young men to enter the Christian ministry must not be a haphazard call to summon those who have found no other occupation in life. Times like these should challenge men of heroic spiritual mould. American seminaries must not only impart theological truths and positive doctrines; emphasize not only the organization and outward facilities of the Church and the many ramifications of its modern work; but they must also create within the hearts of all ministerial students a sincere devotion to a Christ-like spirit of complete consecration.

8. The message of American pulpits in these disquieted days must be the pledge of ever-new *comfort* for our burdened age. Instead of making the cruel mistake of promising their adherents an abundant life in the material sense of the term, the churches of God must realize that we are before an age in which the hearts of the American people may be tried as never before. The goal of the churches is not only to teach men how to live to threescore or four-score years allotted to their earthly span, but incomparably more vital and essential, to help prepare them for a blessed eternity. The divine direction given to Isaiah the Prophet: "Comfort ye, comfort ye, My people, saith your God!" must apply also to every Christian pastor today.

9. To a far greater degree than before, American churches must mobilize to carry out our Savior's great *missionary command*: "Go ye into all the world, and preach the Gospel to every creature!" "Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you!" The signs foretelling the second coming of our Lord and Savior Jesus Christ are being fulfilled today as never before in human history. If believers in the first Christian centuries could call out: "The day of the Lord is at hand!" and "The coming of the Lord draweth nigh!" how much more should we, after the passage of twenty centuries of human history, answer: "Even so, come, Lord Jesus!"

10. The Church of the Lord Jesus Christ must *utilize the twentieth century scientific marvels* for the preaching of the Gospel. We firmly believe that such miracles of modern mass communications as radio and television have been invented or discovered, not simply to furnish news or entertainment, but first and foremost as vehicles for the proclamation of Christ's saving Word. The call of this crisis hour asks the Christian churches of our land to employ every modern medium to carry out our Savior's injunction: "Repentance and remission of sins should be preached in His name among all nations."

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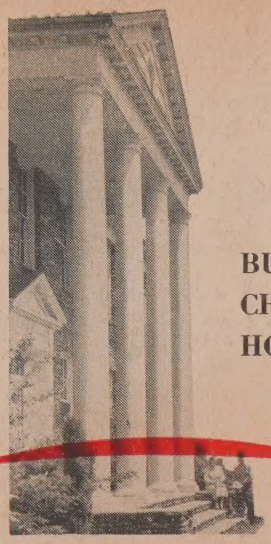

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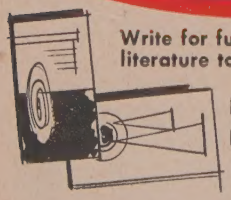

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